The Churchman.

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The Churchman,

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REV. SAMUEL SEABURY, D. D., EDITOR.

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Poetry.

SUNDAY EVENING.

I sat last Sunday evening,
From sunset even till night,
At the open casement watching
The day's departing light.

Such hours to me are holy,
Holier than tongue can tell;
They fall on my heart like dew
On the parched heather-bell.

The sun had shone bright all day—
His setting was brighter still;
But there sprang up a lovely air,
As he dropt down the western hill.

The fields and lanes were swarming
With holiday folks in their best;
Released from their six days' cares,
By the seventh day's peace and rest.

I heard the light-hearted laugh,
The trampling of many feet:
I saw them go merrily by,
And to me the sight was sweet.

There's a sacred soothing sweetness,
A pervading spirit of bliss,
Peculiar from all other times,
In a Sabbath eve like this.

Methinks, though I know not the day,
Nor beheld those glad faces, yet all
Would tell me that nature was keeping
Some solemn festival.

The steer and the steed in their pastures,
Lie down with a look of peace,
As if they knew 'twas commanded
That this day their labors should cease.

The lark's vesper song is more thrilling,
As he mounts to bid heaven good night;
The brook sings a quieter tune—
The sun sets in lovelier light—

The grass, the green leaves, and the flowers,
Are tinged with more exquisite hues,
More odorous incense from out them
Steams up with the evening dews.

So I sat last Sunday evening
Musing on all these things,
With that quiet gladness of spirit
No thought of this world brings—

I watch'd the departing glory,
Till its last red streak grew pale,
And earth and heaven were woven
In twilight's dusky veil.

Then the lark dropt down to his mate
By her nest on the dewy ground:
And the stir of human life
Died away to a distant sound—

All sounds died away—the light laugh—
The far footstep—the merry call—
To such stillness, the pulse of one's heart
Might have echoed a rose leaf's fall—

And, by little and little, the darkness
Waved wider its sable wings,
Till the nearest objects and largest,
Became shapeless, confused things—

And, at last, all was dark: then I felt
A cold sadness steal over my heart,
And I said to myself, 'Such is life!
So its hopes and its pleasures depart!

'And when night comes, the dark night of age,
What remaineth beneath the sun
Of all that was lovely and loved?
Of all we have learnt and done?

'When the eye waxeth dim, and the ear
To sweet music grows dull and cold,
And the fancy burns low, and the heart—
O heavens! can the heart grow old?

'Then what remaineth of life
But the lees, with bitterness fraught?
What then?'—But I check'd as it rose,
And rebuked that weak, wicked thought.

And I lifted mine eyes up, and, lo!
An answer was written on high
By the finger of God himself,
In the depths of the dark-blue sky.

There appear'd a sign in the East—
A bright, beautiful, fixed star!
And I look'd on its steady light
Till the evil thoughts fled afar—

And the lesser lights of heaven
Shone out with their pale soft rays,
Like the calm, unearthly comforts
Of a good man's latter days.

And there came up a sweet perfume
From the unseen flowers below,
Like the savor of virtuous deeds,
Of deeds done long ago;

Like the mem'ry of well-spent time—
Of things that were holy and dear—
Of friends, 'departed this life
In the Lord's faith and fear.'

So the burden of darkness was taken
From my soul, and my heart felt light;
And I laid me down to slumber
With peaceful thoughts that night.

CAROLINE SOUTHEY.

From the English Churchman.

EXTRACT FROM THE CHARGE OF THE BISHOP OF LONDON.

So reluctant is the Church of Rome to loosen her hold, or to relax the complex and artificial chain by which she binds down the reason and consciences of her children, that her partisans have lately betaken themselves to the use of a new weapon of defence, which, if its temper were genuine, would as it appears to me, necessarily, destroy the chain which now holds it together. When her champions long ago were defeated upon Scriptural grounds, and also by tradition itself; and when points connected with primitive antiquity were brought against them, and their "great Diana," as Bishop Sanderson terms it,* was unable to protect them, they proceeded to undermine the very foundations of the Christian faith itself, by advancing the theory of "development," or rather, I should say, by reviving a system incidentally put forth centuries ago, by more than one writer of the Roman communion—that the Primitive Church was ignorant of some things, and dissembled others, which were afterwards discovered and asserted when unity was fully established. This theory reduced the Christian Scriptures from the eminence on which they had hitherto been placed in the common opinion of believers, as a final and conclusive revelation of the Divine will and councils, to the level of a vague, obscure imperfect announcement or suggestion of God's truth and purposes—a seminal principle, deposited as it were in the soil of man's understanding, to be unfolded from time to time by the Church, as the exigences of the case might require, and as men's minds might be prepared to receive it; it being assumed—for on that theory it plainly cannot be proved—that the Church invested with this most important task is no other than the Church of Rome. It is manifest that this theory involves in itself the radical principle of infidelity. The disciples of Moehler and Newman are in that state of hopeful training for the school of Strauss. Uhlich, one of the leaders of the German Rationalists, "Friends of Light," says in his confession, "If such be the state of things, I think it is high time that the free-thinking clergy made common cause, partly that they might not stand alone, when they require advice under difficult circumstances, and partly that they may come to some mutual understanding with regard to the future development and constitution ot Christianity. The primary principles of our efforts are those of our first meeting, viz., the casting away of all matters which are hostile to a free development of Christianity, and the application of our united powers to the unrestrained building up of the kingdom of God"—unrestrained, that is, by any respect for Holy Scripture. Wislicenus, another leader of the party, says, "Whenever our minds and Scripture are at variance, we say, 'reason is right, and decides on Scripture.'"

It appears to me that the common sense and honesty of every mind which is tolerably well informed, and believes the Bible to contain the word of God, will at once revolt from this theory of development, whether propounded by Romanists or Rationalists, as being inconsistent with the essential characteristics of the Gospel revelation, and will be in no danger of being entangled in the web of sophistry which its advocates have woven. The theory itself, will, we doubt not, before long be far more dangerous to the system of error which it is contrived to excuse and uphold, than to the truth which it labors to obscure. I leave it to others, and already many able advocates have come forward on behalf of Scripture truth and Christian honesty, to expose the unsoundness and mischievous tendency of this theory of development; and I will content myself with one very obvious remark that although this may prove nothing as to the truth or falsehood of the theory in question, or of the decrees of the Council of Trent, both cannot possibly be true, being in some respects—and those fundamental ones—directly contrarient the one to the other. He who maintains the notion of development, as it has been maintained of late, is unavoidably implicated as a heretic in the anathema of the Council of Trent, which condemns all those who teach that any one of the traditions received by the Church has not been handed down and preserved in continued succession through the holy Apostles, from Christ himself. This, however, does not concern us any further than as it may lead us to regard with suspicion and distrust both the dogmatism of the Tridentine Synod, and the latitudinarianism of development; the one defining and settling certain erroneous opinions, so as seemingly to preclude the possibility of resipiscence and a return to truth, the other opening a wide door to the admission of every conceivable novelty of opinion or practice which the Church of Rome may, at any time, think proper to adopt and assert, however opposed to its former decrees. Indeed I strongly suspect that the advancing of this theory is an attempt on the part of subtle, but not thoroughly satisfied advocates of Romanism, to emancipate that Church from the self-imposed fetters of the Trent decrees; but how that is to be effected without sacrificing their *proton pseudos* of infallibility, I am unable to conjecture.

Before I proceed to touch on some matters of a more general kind, I desire to recall your attention to one or two points, on which I dwelt with some earnestness in my last Charge. One of them is the duty incumbent on you of celebrating divine service on each of those days on which the Church commemorates the leading events in the history of our blessed Lord—not only His Nativity, Crucifixion, and Resurrection, which are everywhere observed, but also His Circumcision, His Manifestation to the Gentiles, and His glorious Ascension. For each of these days are appointed an appropriate collect, epistle, and gospel; and that the last of them was intended to be observed with a special degree of solemnity is apparent, from the fact that the communion service, or proper preface to the Trisagium, is appointed for Ascension Day, as well as for Christmas Day, Easter Day, Whitsunday and the feast of the Holy Trinity. The Ascension of our Lord being one of the principal Acts of our Redemption, that which certified to us the entrance of our great High Priest into heaven itself, "now to appear in the presence of God for us," ought surely to be every where commemorated, as the Church intended it to be, and as it has long been observed in most of our large parishes. I need hardly to remind you that it has been the Church's custom, from the beginning, to keep this festival with peculiar respect. Augustine speaks of the solemn celebration of the Passion, Resurrection, and Ascension of our Lord, and of the descent of the Holy Ghost, as being so ancient that it must have been appointed by the Apostles themselves, or by the general agreement of the Church in some plenary Council. "In like manner," says Bingham, "the author of the Constitutions puts Ascension Day into the number of the great Christian festivals, because on that day our Saviour's economy upon earth was completed."

The other point to which I alluded is that of Daily Prayers. In the charge which I delivered eighteen years ago to the clergy of this diocese, I expressed the wish that the experiment of a daily service should be tried agreeably to the practice of the early Church, and of our own, in better times. In expressing that wish, I had in view the parish churches in towns; and in my last charge I stated my belief that where it had been carried into effect, a considerable number of persons had been found to profit by the opportunities so afforded. I desire now to repeat that wish, and to state my decided opinion, with respect to the metropolis, that if it be deemed unnecessary to have daily prayers in every church, opportunities of attending them ought to be placed within the reach of all the members of our communion, by having them in churches not inconveniently distant from one another, an arrangement for that purpose being made amongst the respective incumbents; and in every large parish where there is more than one church, there ought certainly to be daily service in some one of the churches. None of our people ought to have reason to complain of being deprived, for want of such provision, of any one of the opportunities and privileges to which all the Church's children are unquestionably entitled. To censure a return in this particular to the practice of an earlier but not distant age, as superstition and formalism, is in the highest degree unreasonable and uncharitable; and I earnestly hope that no clergyman will suffer himself to be deterred by the fear of it from adopting my recommendation.

In this respect I am sorry to say the inhabitants of the metropolis are worse off than they were a century and a half ago. It appears from the work entitled "*Pietas Londinensis*," which was published in the year 1714, that there were then daily, morning and evening prayers, in no fewer than forty-two churches in London and Westminster, besides St. Paul's Cathedral and Westminster Abbey, of which number twenty-five were in the city of London. I fear that if a new edition of that work were to be published, adapted to the present time, the numbers would stand very differently. As far as I can collect from the last annual returns, there are not more than about sixteen churches or chapels in the metropolis in which there are daily prayers. I will not stop to inquire into the causes of what I must consider to be a change for the worse; but I cannot help observing that where money has been left by pious persons for the express purpose of paying a clergyman for the performance of daily service, the receiver of such payment is bound in common honesty to fulfil the condition on which he receives it.

I cannot forbear from taking this opportunity of expressing a wish that some of our churches, in town at least, were opened every morning for private prayer, in order that persons who could not easily find in their own humble dwellings a place of retirement for their devotions, calculated to solemnise their minds, might resort to the House of God where all would be in harmony with their feelings.

The mention of this subject naturally leads me to the general question of the provision made by the Church for the spiritual wants of that vast collection of human beings which is contained in London and its suburbs. Ten years have now elapsed since I called the attention of the public to this subject, by putting forth proposals for raising a fund to be applied to the building and endowment of additional churches. I stated that there were at that time in the metropolis and its suburbs, omitting all notice of those parishes which contained less than 7,000 each, a population of not less than 1,380,000, with church room for only 140,000—little more than one-tenth of the whole; and that in the eastern and north-eastern districts there were ten parishes containing 353,460 inhabitants, with an average provision of one church for every 19,000 souls, and one clergyman for every 14,000. I pointed out the evils which were sure to flow from such a state of things, and said that it was a work of prudence not less than of piety and charity, to impart to the multitude, who were barely acquainted with the first principles of Christianity, a knowledge of its truths and precepts, its motives and restraints; and that the most hopeful method of attempting this was to send more labourers into the great harvest field; to increase the number of churches and clergymen; to bring home to the doors and hearths of the most ignorant and neglected of the people the ordinances, the solemnities, the decencies, and the charities of our Apostolical Church; to divide the moral wilderness of this great city into manageable districts, each with its own place of worship, its schools, and its local institutions. For the ready, and in some instances, almost unprecedented liberality with which that appeal was answered, I am deeply thankful to Him from whom all good designs, and all works of piety and charity proceed. The subscriptions received for the general objects of the appeal amount to no less than $179,855. A separate fund was shortly afterwards formed, at the suggestion of a lay member of the Church, to whose support and co-operation in this good work that Church is deeply indebted, for the erection and endowment of ten additional churches, each with its parsonage house and its schools, in the single parish of Bethnal-green, containing more than 70,000 inhabitants, with only two churches and three clergymen. The contributions to this fund amount to $60 000, so that altogether a sum of more than $238,000 has been subscribed for the purpose of supplying in part the spiritual destitution of the metropolis, besides the local contributions towards the erection of churches in those places where a part only of the expense has been defrayed out of this fund. Provision has thus been made for the erection of 63 new churches, of which 44 are completed, 10 are in course of erection, two are about to be commenced, and seven for which grants have been voted will, it is hoped, before long, be put in hand. These churches will contain altogether about 65,000 persons, and will furnish the means of attending divine worship once in the day to 130,000. It makes the total number of persons accommodated at any one time in church 205,000, out of a population (omitting as before the smaller parishes,) of 1,380,000; and, supposing, what we by no means admit, that it is enough for each person to attend divine service only once in the day, 410,000 only have an opportunity of doing so, while 970,000 are wholly unprovided for as far as the Church is concerned. This is with reference to the population of the metropolis at the time when the proposals were put forth. But in the meanwhile it has continued to increase at the rate of 30,000 per annum, and therefore another 200,000 at least must now be added to the number of those who require some provision to be made for even their imperfect participation in the privilege of Church membership. It has been calculated that the number who can be accommodated in all the different places of worship, of whatever denomination, in the metropolis, amounts to somewhere about 500,000. I believe it to fall far short of that amount, and that the number allowed in that estimate for the contents of dissenting places of worship is much too large. The population itself being more than 2,000,000, an addition of 400 new churches, each to contain 1,000 persons, would not be sufficient to meet the actual exigencies of the case. It is fearful to think, and yet I see not how we can avoid the conclusion, that more than a million of souls in this vast aggregate of human beings are unprovided with the means of grace, and that for want of them thousands and thousands are suffered to pass every year into the eternal world, in the gall of bitterness and the bond of iniquity, with no share in the comforts, or privileges, or hopes of the Gospel. Is not this a case in which the resources of the State might be equitably and profitably employed, if not to do all that is wanted, yet at least to aid the pious and charitable endeavours of private Christians? As Luther told the magistrates of Germany, that if they desired the strength and prosperity of their country, they would, in addition to all the money laid out upon walls and dykes, and munitions of war, pay a few schoolmasters to teach the rising generation: so may we with truth remind our rulers, that if but a tithe of the outlay which is annually voted for gaols and penitentiaries, and convict emigration, were expended on churches and schools, it would provide that which, in due time, would obviate in a great measure the necessity of such a costly machinery of punishment and reformation. But we cannot afford to wait for the re-awakened liberality of the Legislature. The Church must endeavour by her own unassisted energies to lengthen her cords and strengthen her stakes, and to gather into her fold those who are now scattered abroad as sheep having no shepherd. A fresh subscription has been opened for continuing the good work, which has been so successfully carried on to a certain point, and I earnestly entreat you, my Reverend Brethren, to urge upon your wealthier parishioners the claims of the Metropolis Churches Fund. Remind them that the want which it is intended to supply is, in a great measure, occasioned by those very causes which augment their own resources, or contribute to their pleasures. The labourers and artizans who form the bulk of that population, whom we desire to bring under the Church's teaching and care, minister to their wealth and comfort. Liberal as have been the contributions to our fund, we cannot dissemble the fact that it has been raised chiefly by large donations from a few, and that many whose connection with the metropolis is a source of profit, or an occasion of pleasure, have not yet thrown their offerings into the treasury of the Lord's house. There are not a few members of our Church whose incomes, derived from the successful pursuit of commerce in this great city, are so large that they might annually build and endow a church, without abridging themselves of a single comfort, or even luxury:—

"Ego vectigalia magna
Divitiasque habeo tribus amplas regibus. Ergo,
Quod superat, non est, melius quo insumere possis?
Cur eget indignus quisquam te divite? Quare
Templa ruunt antiqua deum?"

I humbly thank God that he He has put it into the heart of some of His servants to set a noble example in this respect, and to emulate the pious munificence of olden times.

Before I dismiss this important subject, I think it right to notice what I consider to be an invidious and unfair distinction which has been urged against the scheme for building additional churches in the metropolis, on the ground of its alleged failure. We are told that the new churches are not more than half filled, and that the spiritually destitute, for whose benefit they have been erected, refuse to avail themselves of the remedy provided for them. Now, I would observe, in the first place, that the statement is by no means generally true—that many of our new churches are extremely well attended—and that, where this is not the case, it may be accounted for without supposing either that the scheme itself is faulty, or that the agents by whom it is carried out are incompetent or unfaithful. For I would remark, in the second place, that the promoters of this plan were not so unreasonable as to expect that the good effect which they confidently anticipated as likely to result from it, would be everywhere, or indeed anywhere, all at once perceptible. In neighbourhoods where there existed a comparatively educated, and well-informed population, feeling the want of the Church's teaching and ordinances, and desiring to have that want supplied, it was to be expected that when a church should have been built, it would be well attended; and such has been the case. But in those great and populous parishes, where the mass of the people had been left almost entirely without the benefits of pastoral superintendence or religious instruction, of any kind, their physical and social condition being mostly on a level with their spiritual, it would have been perfectly marvellous if our new churches had been all at once, or even within a short period, filled with worshippers. In such districts as these the work to be done by the Church is of a strictly missionary kind. The people are to be taught the very first rudiments of Christianity; and before even that can be done, they must be brought to a knowledge of Christianity itself as a fact. The religious sense is to be awakened in them, and the obstacles which oppose themselves to the efforts of the clergy in such a work, are even greater in some respects than those which are encountered by the missionary in heathen lands.

The change to be effected in this case must be gradual, and will be wrought chiefly through the medium of the rising generation. The school must train up a congregation for the church, while at the same time the influence of religious instruction will, in many instances, find its way through the children to the parents. We have, therefore, been especially careful in such districts to build schools as well as churches, and schools before churches where both could not be reared at once; and the good resulting from our efforts is to be measured by the effect of this joint provision, and not merely by the number of persons who have up to the present time availed themselves of the increased facilities of attending public worship. But even in this respect the fruits of this our charitable work are sufficiently abundant and palpable to satisfy us that our labour has not been in vain in the Lord, and to encourage us to persevere in our undertaking. In the seven new churches already erected in the parish of Bethnal-green, the spot where it is said that we have sown our seed in vain, the average aggregate number of persons who form the congregations has exceeded 1,500 in the morning, and 2,000 in the evening. The number of communicants exceeds 460. The children attending the national and Sunday schools are 3,254 Now, since the number of worshippers in the old parish church, and of the scholars in the parochial schools has not diminished, we may consider the numbers above mentioned as gained to he Church, and to the cause of their own salvation; and this, even if the progress of the work were slow, would be matter of thankfulness and hope. In this single parish of Bethnal-green, now divided into twelve parishes or districts, there are employed, at the present time, 20 additional clergymen, having under their immediate direction 15 schoolmasters or mistresses, 100 Sunday-school teachers, 8 scripture readers, and 101 district visitors, all engaged in making known the truth and duties of our holy religion to that vast and long neglected mass of human beings, and in ministering to their temporal wants—instruments of that pastoral intercourse which is indispensably necessary to give full effects to the public ministrations of the clergy.

But it has been justly observed by the excellent person to whom I have already alluded, that "we must be content to wait for the result of their labours." As generations have passed away in total ignorance of religion, some generations it is to be feared must now pass before the great mass of the population can be awakened to a becoming sense of religion.

* Tradition.

Communications.

For the Churchman.

PATIENCE AND LONG SUFFERING.

"And I have borne, and borne and borne, and been fubbed off, and fubbed off, and fubbed off, from this day to that day, that it is a shame to be thought on."
II. Part of King Henry IV.

Rev. and Dear Mr. Editor:—The above complaint of Hostess Quickly appears to have been adopted by the "nominal" editor of the Protestant Churchman. He has a great desire to be the authorized medium of communication between the various Church Societies and his patrons, and perhaps imagines that his hebdomadal would thereby attain the respectability which it urgently needs. It is amusing to see how meekly he takes the rebuffs and denials he has met with in this Quixotic attempt, and how he has carefully chronicled all his mishaps, especially the notable attempt at the last Convention to make that body stultify itself by commanding what they had no power to enforce. The advocates of that Resolution exult exceedingly because it was only laid on the table and not at once rejected; as the object of it was manifestly the exaltation of the Protestant Churchman, (for the notices in question have always been published in the Churchman as the official organ of the Diocese,) they certainly have small cause of thankfulness—at any rate there are many who regretted that they could not meet the question on its merits, and by their recorded votes show posterity the estimation in which they hold that paper, its patrons, prudential Committee and Editor.

Not deterred by these repulses, the Editor a week or two since informed his patrons that the "formal note" he addressed to the Chairman of the Committee for Diocesan Missions "has not been effectual in producing its object," and then waxing as irate as his gentle nature will permit, he very plainly intimated that if the said chairman continues uncommunicative, he must not expect any contributions from his 'patrons' and himself.

Alarming words! cruel resolve! If those "who hold the purse strings of the Diocese" prove thus obdurate, thought we, then will the threat of Mr. Ketchum be fulfilled, and our poor missionaries left indeed to starve! So with sad forebodings and watering eyes we sat down to calculate by the aid of Dillworth, the Almanac, and the Journal of the Last Convention, how great would be the deficiency occasioned by the failure of the patrons of the Protestant Churchman to give any thing next year. In making our estimate we had to proceed conjecturally in some degree, and if any one is improperly ranked as a patron of that paper, we shall be happy to apologize.

In the first place, then, we turned to the negative clerical vote on the passage of the resolution of Mr. Forbes, page 68, and then deducted therefrom the names of those who voted *for striking out the proviso*, as the insertion of that proviso was the reason of their being forced in bad company. Then we turned to the Reports on page 34, and the list of contributions at the end of Journal, page 81, &c., and found that the undernamed clergy had contributed as follows to Diocesan Missions:

Rev. Dr. Anthon, St. Marks, N. Y.	000,00
Rev. Mr. Balch, St. Bartholomew's N. Y.	000,00
Rev. Mr. Barlow, St. Peter's, Peekskill	000,00
Rev. Mr. Evans, Evangelist, N. Y.	000,00
Rev. Mr. Harris, Grace, White Plains	000,00
Rev. Mr. Nash, St. Johns, Fort Hamilton	000,00
Rev. Mr. Shimeal, St. Judes, N. Y.	000,00
Rev. Mr. Stearns, Christ Chruch, Syosset	000,00
Rev. Mr. Storrs, St. Johns, Yonkers	000,00
Rev. Dr. Tyng, St. George's, N. Y.	000,00
Rev. Mr. Whiting, Zion, Little Neck	000,00
Eleven Churches—	000,00
Rev. M. Burcher, St. George's, Flushing, L. I.	6,00
Rev. Dr. Moore, St. Audrew's, Richmond,	9,60
Rev. Mr. Richmond, St. Michael, N. Y.	4,00
Rev. Mr, Shelton,, St. James, Newtown	10,20
Rev. Dr. Smith, St. Peter's, N. Y.	15,55
Rev. Dr. Stone, Christ Church, Brooklyn	1,00
Seventeen Churches—	46,35

The undernamed Parishes voting in the negative have contributed as follows:

Ascension, N. Y.	000,00
Grace, Jamaica	000,00
St. Paul's, Eastchester	000,00
Christ, Pelham	000,00
St. Peter's, Westchester	000,00
Five Churches—	000,00
St. Mathew's, Bedford	2,60
Zion, Greenburgh	17,12
Seven Churches—	19,72
Before-mentioned seventeen churches—	46,35
Twenty-four Churches—	66,07

The Rev. J. W. Brown is the Rector of St. George's, Astoria, and he threatens that he will close his bowels of mercy; let us see how much he gave last year in obedience to the canonical requisitions. We find the result as follows:

To the Episcopal Fund—	000,00
To the Diocesan Fund—	000,00
To the Education Fund—	000,00
To the Missionary Fund—	000,00
Making a total of	000,00 !!!

Such excessive liberality certainly entitles him to talk largely, and his displeasure must be ruinous to the Missionary Committee's operations.

Among the non-contributing churches in addition to those named above, are St. Paul's, Albany, St. Paul's, Troy, and Calvary, Brooklyn, all large parishes. Yet we find that ninety-four parishes, many of them very feeble, have contributed the amount of $2,508 45 to the Missionary Fund of the Diocese. There is then no ground for apprehension, even if the liberal editor and his beneficent patrons should continue to close their pockets. The Diocesan Missions are in good hands, and should be supported liberally by all true churchmen. Let us give our funds chiefly to this object, while we dutifully obey all the other canonical requisitions, that our Diocese may be strengthened notwithstanding her calamities, and show that she can not only maintain her ground, but also assume an aggressive attitude against heresy, schism and infidelity.—Those parishes who have obeyed the canons and fulfilled the duty of Charity, will doubtless be encouraged to redouble their efforts; and those who through negligence failed last year should not only comply with an imperative obligation, but exert themselves in order that their past delinquency may not redound to the injury of the Church. Thus will the Diocese be spared the necessity of recognizing in any way the "Protestant Churchman."

It is amusing to hear its editor talking of his "rights," and his "claims" upon the Church Societies. Any one who can scrape together a little cash, and collect a few types, may it is true publish his effusions day by day, or week by week, and send them to those who like them, and will pay him for his trouble; but how this gives him a right to torment other people, who decline the proffered privilege, we cannot conceive. Besides the "Protestant Churchman" was set afloat partly as a pecuniary speculation, and partly for unholy purposes—to revile and crush the Bishop of the Diocese, to ruin the clergy by bold and unfounded assertions, and stir up the laity by party clamors and virtuperation—How successful its efforts have been, our Convention journals bear witness, and especially the result of the last meeting. The publication by any church society of this Diocese in such a paper, would be virtually to abet the cause of sedition and schism, and we trust that all applications from "such a source," however humble or petitioning, will be met, as they have been met, with—silence.

M. N.

For the Churchman.

THE SOURCE AND POWER OF EVIL.

Mr. Editor:—An article in the Churchman of Oct. 31, headed "Swedenborgianism," appears as a brief review of two works on the "tenets of the Swedenborgian sect, by respectable clergymen of that denomination." The perusal of that article has caused me very painful feelings. That it may be understood *why* such feelings were excited by it, it is needful that I lay down from Scripture a certain doctrinal fact, or may be a class of facts, which this generation seems to be fast banishing out of its Theology. I mean the facts relative to the Source and Power of Evil in the world, whether doctrinal or practical; and I request a hearing. Then I will bestow a little attention upon the case of Swedenborg.

In baptism, we formally "renounce the Devil and all his works," as a great potentate at the head of all wickedness, the special personal, bitter and malignant enemy of God and man, a liar and murderer from the beginning, the deceiver and destroyer, who has millions of fallen spirits like himself under his command. Why has the Catholic Church, from the first, baptised her children into a war of life and death against this tremendous enemy? Because of the reality of the enemy and the certainty of the warfare; and the very terms of baptism, according to the ancient and catholic practice, require that we be as fully taught in what God has revealed to us of the Devil and his works, as in what he has revealed to us of his dear Son. For if we know nothing of our enemy, and are "ignorant of his devices," how can we meet him in combat, or what is gained by our renunciation of him?

We find him first at the fall, and the chief actor in the tragedy. We find God permitting him to have a "seed" among men for a course of time; and when He promised a "seed" to our common mother, He said, "I will put enmity between thy seed and her seed;" thus from the beginning, proclaiming that war against him in which the Church even till now professes to enlist the soldiers of the Cross. The first act of the Lord Jesus, after his baptism by John, and the descent of the Holy Ghost upon him, was a special personal conflict with the Devil as the captain and leader and example of men; and this sets forth the warfare of the Church as long as it lasts.

Our Lord thus lays down doctrine for our information and guidance: "Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. *When he speaketh a lie, he speaketh of his own: for he is a liar,* AND THE FATHER OF IT." What, can the Devil speak? Who ever heard him? Has he a mouth and voice that he can address man? Is he the veritable father and author of all the lies, false doctrine and heresy that are in the world? Are all human persons who utter them of his seed, and liars like their father, his apostles, prophets, ministers and preachers? Do they verily drink in the inspiration of the devil and utter it at his special instigation, as the generation of vipers, having under their tongues the poison of dragons and the cruel venom of asps? Do all liars, all persons who utter and promulgate falsehood, really "give place to the devil"—a lodging place within themselves, that thus he can "rule *in* the children of disobedience?" Verily, all these things are so, OR THE WORD OF GOD IS FALSE! And he comes as an angel of light, luminous with the stolen and perverted light of Divine Revelation, quoting scripture profusely, as he did to our Lord; and he qualifies and endows his ministers with darkness put for light and light for darkness, and with all the deceivableness of unrighteousness enables them to be transformed as the ministers of righteousness.

As to what Satan can do with God's permission, we have, in addition to the above sketch, some account of his works. He and his angels spake unto men, to kings, priests and people, by the mouths of false prophets of both Jews and Gentiles. This has been a chief means of his success in the world. He is shewn as speaking and acting the liar and murderer through demoniacs. He brought down fire from heaven, a whirlwind from the desert and bands of robbers which destroyed Job's family and substance. He carried our Lord bodily up into an exceedingly high mountain, and lifted him up to a pinacle of the temple—for our Lord did not do his bidding and go up himself—and in an instant of time he set before Him a vision of all the kingdoms of the world and the glory of them. He entered into Judas and instigated him to sell his Lord. He filled the hearts of Annanias and Sapphira to lie unto God. He strengthened Elymas, the sorcerer, to contradict the gospel preached by St. Paul. He has ever been the leader of apostates; as St. Paul tells us that those who turned from the gospel, "turned aside after Satan." He is the one who comes into the hearts of unguarded men and carries away with him the word of life they have heard, or blots it out of their memory. "He is a king over all the children of pride." He is the prince of the darkness of this world; and so the gospel commission was, "to turn the heathen from darkness to light, and from the power of Satan unto God." Yes, from his positive power of enslaving and tormenting men, and inciting them to all manner of violence and fraud against each other.

The Church's warfare is especially against wicked spirits, and not against men, except as the agents and instruments of wicked spirits or children of the devil, whom be incites to utter his lies and do his work. "For we wrestle *not against flesh and blood*, but against principalities, against powers, against the rulers of the darkness of this world,

against (as in the margin) WICKED SPIRITS in (in the margin) HEAVENLY PLACES." These "rulers" must possess intelligence or they could not rule and guide the darkness; and they must have power also, for they are "principalities and powers;" and wickedness, as a quality, has neither intelligence nor power, while wicked spirits have both, "in all the deceiveableness of unrighteousness." And the term "flesh and blood," must here be understood of men as men, and not as abstracted from the spirit, mind and intellect of man. This is evident from the scripture use of the term, as "My spirit shall not always strive with man, for that he also is flesh." "Flesh and blood hath not revealed this unto thee;" for flesh and blood, as such, literally, have no intellect or power of thought. The "heavenly places" into which the wicked spirits come, to carry on their "war in heaven"—their war against the Church—can be no other than the heavenly places in which we are seated by the facts of church membership and church ordinances, during the true state of the Church. And what are the tares that grow so pleantifully among the wheat, but "the children of the wicked One?"

That the devil and his unclean hosts are the real authors of false doctrine, is further evident from this forewarning of God, i. e., "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, *giving heed to seducing spirits and doctrines of devils.*" And throughout the Apocalypse, which has to do with the Church, the devil is constantly kept in sight, as carrying on an unremitting warfare against the Church, and by a great variety of agencies and confederacies; and finally, there is as it were a universal explosion of satanical power, when, "*that wicked,*"—the Exlex, the ὁ ἄνομος, or Lawless One shall be revealed, "even he whose coming is after the working of Satan, with all power and signs and lying wonders, and with all the deceivableness of unrighteousness *in them that perish,*"—for men shall be his dupes and instruments, as they were when Jannes and Jambres withstood Moses—even to the causing of fire to come down from heaven in the sight of men, and deceiving all except a faithful election.

If the devil could give our Lord a glorious vision of all the kingdoms of the earth in a moment of time, why could he not give to Swedenborg a succession of such visions, as he said he saw from time to time? The character conceded to him of integrity, intelligence, ability and piety, is totally at variance with the supposition that he did not consciously and by his outward senses receive these visions and supernatural communications. To say that a man could *fancy* he saw and heard the things he saw and heard, and yet hear and see nothing, is too gross a slander upon the veracity of God in the structure of our whole personal economy for any reflecting man to utter; while to say that Satan can so address us through these organs, is only saying a like thing with what he did to our Lord himself. I know persons who have had far more, wonderful visions in broad day than any Swedenborg had; and I know they were from Satan, by the heresy and other things connected with them. Mahomet was as honest a man as Swedenborg, and as firmly believed that he was a prophet of God. But if the account of the devil and his works in and by men, and of the constant liability of men to be imposed upon and deceived by him in various ways, and the dictum of our Lord, that he is the father of all lies, and the direct prophecy by St. Paul of Christians departing from the faith and receiving doctrines from unclean spirits; and if the Church's warfare is with supernatural power from first to last. I say, if these things be truly reported to us in the sacred page, then is satanical agency the only source and power, which has caused not only Mahometanism and Swedenborgianism, but also Unitarianism, Mormonism, Shakerism, Southcoatism, Owenism, Transcendentalism, Fourierism, Mesmerism, Tee-totalism, and the whole of them. Wherever the lie is there is the liar. Wherever the works of darkness are, there is the prince of darkness and power of the air at work. And he can do nothing without followers. As men are his dupes, so are they his instruments and membrs. Voltaire, or Eugene Sue, or any of them, is each as mighty a prophet of Satan as was Mahomet. If the Church cannot see and understand this, she knows not how to meet her enemy. If she mistakes him and his power and wiles for naked human intellect, and the inanities of "diseased fancy," and "wild imagination," and "hallucinations," and "nervous sensibility," and "the mesmeric fluid," supposed to be a human faculty, she will fall before his strong ones as the grass of the field Our warfare is not carnal; we wrestle not against flesh and blood. Our warfare is against wicked fallen spirits, who laugh at our miserable sadducean blindness, and foil all our vain endeavors. Spiritual power can be overcome only by spiritual power. Wicked spirits from the pit can be discerned only in their doublings and turnings by the gift of discerning spirits from him who hath the eye of fire. WE WRESTLE NOT AGAINST FLESH AND BLOOD! Satan mocks at logic and "our evidences," turns our carnal weapons against ourselves, and goes on swelling his ranks and augmenting his power in men, because reprobate to the faith, whose eyes the god of this world has blinded wholly to the truth. Supernatural power is every where in operation and under numberless forms, and God's priests have nothing with which to meet it, but dry formal orthodoxy and intellectual disputation. Ah, but Satan has filled the intellect they address with his own power, and made it as hard and indomitable as Leviathan!

There are vast multitudes who deny the existence of evil spirits. Of course, all such are destitute of any protection against the power of the devil, and so are liable to be possessed by evil spirits, in one way or other, equally with pagans who never heard the gospel. Nay, they become two-fold more the children of the devil by denying the scriptures after baptism. Vast multitudes, also, who, as a speculation, admit the existence of evil spirits, but deny the record of Scripture as to its *present application*, concerning the power and works of the devil among men. This is Sadduceeism, and its victims are just as open to the assaults of Satan as the others. Hence, otherwise orthodox clergymen of the Church of England receive the devil with open arms, under the mask of Mesmerism, and go about to heal the sick by his power, and call it persecution when any of their brethren, as Hugh McNeille did, warn the people of the coming up of Satan among them under this specious mask. Satan has raised up prophets on this continent, and given "the Book of Mormon," and drawn away much people into the wilderness to perish; and prophetic power has been abundant among them, and has been the main strength of the delusion. And the whole movement has been ridiculed by the orthodox as the fruit of the mere intellectual superiority of one cunning and ambitious pretender. From within about sixty or seventy miles of where this is written, nearly four hundred persons were seduced away by this delusion; and the writer has the means of knowing that the manifestation of superhuman power in various forms of prophetic utterance and its attendant phenomena, was the principal thing which ensnared the silly, ignorant people. By means of this conviction on the mind, the enemy "took them captive at his will," filled them with confidence that God was among them.

The notion that Satan can merely tempt men, but not energise them, convince them, fill them with his power, bring ideas and doctrines into their minds, embolden them to speak, give them eloquence, and fire them with zeal, is indeed fearfully short of the truth of revelation. In that way he can "lead captive" no one, "devour as a roaring lion" no one; nay, scarcely deceive any one. With the temptation, he puts forth *actual power*—*superhuman power*—which, if not resisted in faith, will inevitably subdue and lead captive. And the danger in listening to false doctrine, lies not in the intellectual force of argument or statement, but in the power of the devil using it—using and seconding the lie, and captivating the listener to believe and follow it. It is just the contradiction, in one sense, the imitation in another, of preaching the gospel "with the Holy Ghost sent down from heaven," without which the preaching of it is thrown away.

I purposed, on commencing this article, to say something specially to the case of Swedenborg, but I think it well enough disposed of by what I have said. Of course I believe that he was deceived by the power and craft of the devil; and also that the ministers of the sect which has arisen upon the lies and perversions of truth Satan uttered by him, are "ministers of Satan," and ought so to be treated, rather than as "respectable *clergymen* of that denomination." The term "clergy," ought to be associated only with Orthodoxy and Catholicity; and I do not like to see it shared with the devil as common stock. Neither would I confound cases like this and like Mormonism with mere dissent or schism in those who disagree about ministries, church government and the like, though it is by no means justifiable.

Trusting this feeble effort will be favorably received, I remain, Mr. Editor, yours in love,

CATHOLICUS.

From the Banner of the Cross.

Dear Sir:—In Bishop Meade's reply to the communication of Mr. Dana, published in your paper the 31st of October, my attention was called to the following paragraphs in the same:

"3dly. I promptly acknowledge and correct the error into which I have fallen in relation to the manual for young persons, which I considered as one of the publications of the Union; but as even carelessness on a subject so important as this would be no slight fault, I must beg leave to make some statements which may exhonorate me from that charge; although I do not for a moment question Mr. Dana's firm conviction that it was not among the books which he put up for me, yet, I cannot but think it possible that he may have unintentionally done so, or if not that, it may still have come out of the same room and been put up with the package made up by himself. He will, perhaps, remember that I got the Agent of the *New York Tract Society*, whose books are kept in the same room with those of the Sunday School Union, to put me up a parcel of Tracts and have them enclosed in the same bundle; it may be, that in one of those ways the book came into my possession, and if it is to be found on the shelves of either of the institutions, this is more probable, certain.

I must also beg leave to ask the Agent whether no other books are or have been sold from the Depository but those enumerated in the published list. My reason for so doing is this: that on conversing on this subject a few days since with a pious layman of our church, he informed me that some years ago, being in New York, he went to the Depository to purchase Sunday School books, and saw, *on the shelves, the Oxford Tracts among the books.* Now, although I am confident that he could not have been mistaken as to the facts of the books being there, it may be that the Agent of the Sunday School Union had nothing to do with them."

I feel pained to see such a disposition manifested on the part of a bishop of our church to throw odium on institutions, one of which I know he has never aided—I cannot allow him to cover his retreat from an act of injustice at my expense.

The "Protestant Episcopal Tract Society!" I marvel at his mis-styling me "Agent" of the N.Y. Tract Society—never had on its shelves, never owned, and the agent himself never saw, never heard of the "Manual for Young Persons," until the bishop's published attack on the Protestant Episcopal Sunday School Union appeared.

The "Protestant Episcopal Tract Society" never bought, never sold, never owned a set of the Oxford Tracts, nor were they ever on the shelves of that society, or the Sunday School Union, for sale, to the best of my knowledge and belief.

It is a possible case, that the "pious layman of our church," saw on my desk a set of those tracts, for such a set was placed there, on which I had advanced, to a gentleman in need, three dollars. I sold it, and paid him the balance which I received.

I did, at the request of distant correspondents, obtain from Charles Henry, the publisher, one set each day—the 23d and 30th of Sept, and 31st of October 1840—not then having the dread of an inquisition before my eyes, they were neither bought with the funds of the society, nor had it any concern in them. I trust this confession, frank and candid as it is made on that part of my sin, will entitle me to mercy, the more especially as I never read them. Can the Bishop say as much?

In the printed pamphlet of Bishop Meade, after naming Beaven's Catechism, as one of the publications of the Union, he says: "It is dedicated to the bishops and clergy of the *Reformed Church in the United States of America,*" leaving out the words *Protestant Episcopal*, "and more especially that they should continue to circulate it with such title, when the bishops at a meeting in New York in the Fall of 1844, solemnly remonstrated against a similar title being *prefixed* to the Church Almanac."

If I understand the meaning of the word *prefix*, no such title ever was prefixed to the Church Almanac. If such a solemn remonstrance was ever made, the bishops must have been guilty of a great dereliction of duty, for it never reached the Trustees of the Protestant Episcopal Tract Society, by whom the Church Almanac was published.

If the sin of omission (and it was by the editor alone,) of Protestant Episcopal at the head of the list of "priests and deacons of the Church of the United States of America," was so great as to be the subject of a "solemn remonstrance," that was never solemnized—the correction of such an omission in the ensuing years, might have spared the attack made two years after it had been corrected.

The tracts I gave the bishop in June last, were only 556 pages, all he asked for. In 1841 I presented him 100 of his own tract on Confirmation, which the society had adopted. These I believe are all he had during my agency.

I perfectly well recollect the interview at that time at the Depository, Dr. Milnor being present. The Bishop inquired of me if our bound tracts contained the "High Churchman Vindicated." The agent replied they did, but that he could have a set bound of such as would suit him. The bishop promptly replied, "no you can't;" then addressing himself to Dr. Milnor, he remarked: "I have to go to dissenters to get tracts to suit my people." Thus deeming, inferentially at least, all our society's tracts unsuitable. How then can I reconcile the declaration in page 3 of the pamphlet: "when asked as to the books and tracts which should be gotten for use in our Sunday Schools and congregations, my advice has always been to give the preference to those of our own Society, where there was nothing seriously objectionable."

If Bishop Meade prefers the circulation of dissenter's tracts, surely, upon every principle of equal rights, others may be permitted to prefer Church Tracts.

Having belonged to the Church from my birth, never having wavered in favor of Romanism, Calvinism, or any other ism; so neither could I commend Evangelicals, so calling themselves, for violating, by extempore prayer, the canon of their Church that forbids on all occasions of *public* worship any other than the prescribed forms in the prayer books being used; but which, by a stretch of conscience, is evaded, on pretence that *public* worship means only in consecrated churches, whereas, the canon does not even name churches; so, by the blessing of God, I mean to continue the even tenor of my long life in the old paths, adhering to the Articles of the Creed taught me in my infancy, and to govern myself, as far as in me lays, by one of the precepts of the gospel at least:—"*Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone.*"

I am not aware that I ever commenced a public attack on any person, and I might have been prevented this public defence, had that passage of Scripture been acted upon towards me, or the society whose agent I am, by that Christian charity we look for from those claiming Divine appointment.

THOS. C. BUTLER,
Treas. & Agent P. E. Tract Soc.

November 3, 1846.

For the Churchman.

Mr. Editor:—The constant occupation of my time has prevented me from making an earlier reply to "A distant Subscriber," which appeared in the Churchman of last week, and in the Protestant Churchman of the week before the last.

It being a favorite object with certain gentleman acting with that party in this Diocese, which has so greatly distinguished itself as the unyielding and uncompromising enemies of our suspended Bishop, to establish and maintain the theory, that a simple suspension was not only *indefinite*, but such a one as *could* not be terminated, was perpetual, irrevocable. I very naturally inferred from the article of "A distant subscriber" of the 6th October, that he intended by the reference to the case of the Rev. Mr. Clowes to sustain the same view. I will venture to say, *that* was the impression made upon the minds of the mass of your readers by its perusal. Indeed, apart from this, I can hardly conceive of the motive that would prompt an opponent of our Bishop, to indite such an article.—But it seems I was mistaken. He does not belong to that class of the Bishop's opponents, who perfectly inexorable, are determined to push his sentence of "Suspension" to the utmost possible limit, but has within him a little of the "milk of human kindness;" and of that Christian charity which "suffereth long and is kind." He admits that an *indefinite* suspension is terminable, revocable, not perpetual. Very well, on this point we agree. But the question is, what power is it that *can terminate* such a suspension? He says "I must contend that the contingency upon—and upon which alone—an indefinite suspension can be terminated, *is the possibility of its revocation by the power which pronounced it*; that such power exists in our church, and has actually been exercised in the case of Mr. Clowes," &c. That this is one mode of *terminating* an indefinite suspension will not be disputed; but that it is the *only mode*, I deny with quite as much confidence as he asserts it. I make no pretensions to being a "learned" man, and will not trouble your readers with any remarks of my own on this point, but will use the language in support of my position of the three members of the "Standing Committee" of the Diocese, whose high character for profound and extensive legal acquirements, and for moral purity, I presume would not suffer in the least by a comparison with those of "A distant Subscriber," however learned in the law, or pure in morals he may be. I quote from page 38, of the Journal of the Convention of 1845: "To give this sentence its fullest effect, it can only mean a sentence of Episcopal incapacity, *until removed by some competent authority.* Where that authority exists, if anywhere, is to be found, it is not for your committee to decide. If given nowhere, a remedy may probably be found *in the paramount authority of the Councils of the Church,* NOW AS ANCIENTLY, *to supply by Legislative enactment*, or DECLARATION, any omitted case of her ecclesiastical discipline." The underscoring is mine. Thus it appears that in the judgment of some of our soundest lawyers, and most estimable and conscientious churchmen, the mode indicated by "A distant Subscriber" is by no means the *only mode* in which an *indefinite* suspension may be terminated. But in truth, Mr. Editor, I do not in the least flinch from the opinion I have always held, and frequently maintained in argument—that a suspension without limitation by time or circumstance—or as the law books express it, *sine die*—is void. Apart from any law in the matter, it is but the dictate of sound common sense, and *that* a very sound lawyer once told me was a very good lawyer—because law was founded upon common sense and common *justice*. What would be thought of that sentence which a Judge upon the bench might pronounce, of "imprisonment" simply? Would not every man ask how long? for what time? And would not every lawyer, to say nothing of the mass of the community, say at once, that such a sentence must, upon the very face of it, be void. Undoubtedly they would. I will venture to say there is not a lawyer in the land that would not turn up his nose in *very scorn* of such a sentence being thought for one moment to be a valid one.

I frankly confess, Mr. Editor, that when I wrote my first article in reply to "A distant Subscriber," it was entirely impromptu—upon the spur of the moment—but with entire confidence in the accuracy of my recollections and statements. I have since endeavoured to procure a copy of the trial of the Rev. Mr. Clowes, but have failed entirely to do so. I am inclined to think the trial was never printed. Failing in this attempt, and being desirous to ascertain how far the recollections of others would corroborate my own, I addressed a letter of inquiry to a gentleman who I knew was more familiar with the ecclesiastical affairs of the Diocese during the administration of Bp. Hobart than myself. He answers thus—"I have no distinct recollection of the terms of Mr. Clowes suspension, nor do I think that the trial was published. My only means of present judgment in the case, is Bishop Hobart's very brief notice of it in his Convention Address of 1817—except my *very distinct recollection* that the continuance of the suspension *did* depend upon satisfactory acknowledgments. I have also a *very distinct recollection* of Bishop Hobart's DESIRE to remove the suspension, before leaving the country, and of his disposition, on the ground stated by you, to be *very lenient* in his requirement. I remember, too, to have understood at the time (whether from Bishop Hobart himself I know not,) that the *first move* in the matter was by the Bishop, grounded on his desire to enjoy the consciousness of having done all he could to be at peace with all men." I presume that a personal appeal to the recollections of every old Churchman in the city would receive a similar response. Being, then, so fully sustained in my recollections of the case of Mr. Clowes, taken in connection with the language used by Bishop Hobart in the instrument of revocation,—"the Rev. Timothy Clowes, L.L.D., *having*—in reference to the sentence, &c.—*made full and satisfactory acknowledgement*" to me, the Bishop of course—the inference is direct and irresistible that the *terms* of the sentence itself required such acknowledgment before the Bishop could exercise the power of revoking, and without which, *he could not have* revoked it. Why the long delay of *six years*, if the Bishop could have revoked the sentence without a compliance with a stipulated condition? Why should the Bishop have made the "*first move*" in the matter, if without such compliance he could have revoked the sentence? To every ingenuous mind—to every unprejudiced man in the church, there can be but one conclusion—that the sentence of the Rev. Mr. Clowes was not an indefinite one, in the ordinary acceptation of that term, but was *limited* by the required acknowledgment, as much as if it had been made to depend upon the expiration of any specified time.

F. S.

For the Churchman.

Mr Editor,—I do not think that Bp. Meade's public attack upon the Sunday School Union of our Church would be of much importance, were it not for the light it throws on the working among us of a radical spirit, which seems to delight in undermining the orderly and conservative character of our Church, bringing into it confusion and strife, and seeking to accomplish ends by the agitating process. The Union is a regularly organized body, having its own rules of order and operation, and provided with ample means for improvement and correction, where either is needed, and of a general and wholesome supervision of its concerns. Why, then, without trying any of these, dash at once into the unchurchlike expedient of public attack and agitation?

If I am rightly informed, there are circumstances rendering this course peculiarly objectionable and inexcusable. They are these:

Several meetings of the Board of Managers, of which Bishop Meade is of course a member, were held in Philadelphia, during the session there of the last General Convention. Of the various kinds of ecclesiastical meetings held at that time, the usual mode was to give verbal notice in each House of the Convention. As, however, it was understood that objection was made in certain quarters to publications of the Union, it was determined not to trust to this mode; but an adjourned meeting was held at a time unoccupied by any other, of which special written notices were sent to all the Bishops, and to every other manager who was however to be in Philadelphia. This was done in order that the Managers and the Executive Committee might be duly informed of the nature of such objections, and that the whole of the affairs of the Union might be duly, orderly, and impartially considered. Not one of the objectors made his appearance. Every Bishop is a member of the Executive Committee—may have a meeting of it at any time that he is in New York—and may at all times communicate to it his views and wishes. What will Christian men and good Churchmen say of the moral bearing of the principle and policy which rejects this regular and orderly way of doing things, in favor of stirring up public strife and agitation! It is a subject requiring the thoughtful consideration of serious minded men. It is one of the signs of the times which should awaken the concern of such men for the fair character of our Church, and lead them to draw closer together in the contest for *principle*, to which the cause of Christ and the Church now so loudly calls.

BREVIS.

For the Churchman.

A TRACT FOR THE DISCIPLES OF HOLY SCRIPTURE.

WHAT DO THE SCRIPTURES TEACH CONCERNING BAPTISM?

The words "baptize," "baptism," &c., occur in connection with the sacrament, or ceremony, about 91 times in the New Testament. In many instances, however, they are several times repeated in the same passage. I propose to answer the question at the head of this article, by the citation of about 15 passages from 12 different books of the New Testament. May the plain words of the Holy Spirit be blessed to the recovery of some from the *traditions of the elders!* The passages cited will be from Matt. xxviii. 19; Mark xvi. 16; John iii. 5; Acts ii. 37, 38; xxii. 16; Rom. vi. 2, 3, 4; 1 Cor. xii. 13; Gal. iii. 26, 27; Eph. iv. 5; v. 25, 26; Col ii. 12; Titus iii. 5; Heb. vi. 1, 2; x. 22; 1 Pet. iii. 21. Thus extensively does the subject pervade the New Testament. And I would submit it to every man's reason whether God's word, when declaring the conditions of salvation to a wayfaring world—to the poor, and the ignorant, and young—should not, upon this point at least, be interpreted, if possible, according to the *natural sense of the words,* without special pleading.

Quest: Do or do not the Scriptures place Baptism among the foundation principles of the Christian religion?

Ans: Heb. vi. 1, 2. Therefore leaving the *principles* of the doctrine of Christ, let us go unto perfection; not laying again the *foundation* of repentance from dead works, and of faith toward God.

2. Of the doctrine of *baptisms*, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Eph. iv. 5. One Lord, one faith, one *baptism*.

II. Quest: Is or is not baptism referred to, as at the foundation of Christian obligations and principles?

A. Rom. vi. 2, 3, 4. How shall we, that are dead to sin, live any longer therein?

3. Know ye not, that so many of us as were *baptized* into Jesus Christ were *baptized* into his death?

4. Therefore we are buried with him *by baptism* into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col. II. 12. Buried with him in *baptism*, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

III. Q. Does or does not our admission into God's kingdom depend upon our baptism?

A. John III. 5. Jesus answered, verily, verily, I say unto thee, except a man be born of *water*, *and* of the Spirit, he cannot enter into the kingdom of God.

IV. Q. In what way does the Holy Spirit make us members of the body of Christ?

A. 1 Cor. xii. 13. For by one Spirit are we all *baptized* into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Gal. iii. 27, 28. For as many of you as have been *baptized* into Christ have put on Christ.

28. There is neither Jew nor Greek, &c.

(If it be asked, what is that body of Christ into which we are baptized?

A. Eph. i. 22, 23. . . . head over all things to *the church, which is his body*, the fulness of him that filleth all in all.

Col. i. 24. . . . his body's sake, *which is the church.*)

V. Q. In what way is our faith enabled to obtain for us adoption, as God's covenant children?

A. Gal. iii. 26, 27, 29. For ye are all the *children of God* by faith in Christ Jesus. For as many of you as have been *baptized* into Christ, have put on Christ. (29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

VI. Q. In what way can our faith obtain the pardon of our sins through the blood of Christ?

A. Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the *remission of sins*, &c.

Acts xxii. 16. And now why tarriest thou? arise, and *be baptized, and wash away thy sins*, calling on the name of the Lord.

Eph. v. 25, 26. Christ also loved the church, and gave himself for it; 26. That he might sanctify and cleanse it *with the washing of water*, by the word.

VII. Q. Does God require baptism of all men?

A. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Heb. x. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, *and our bodies washed with pure water.*

VIII. Q. Is baptism essential to salvation?

A. Mark xvi. 16. He that believeth, *and is baptized*, shall be saved; but he that believeth not, shall be damned.

Acts ii. 37, 38. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, *and be baptized* every one of you in the name of Jesus Christ for the remission of sins, &c.

Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration, and* renewing of the Holy Ghost.

1 Pet. iii. 21. The like figure whereunto, even *baptism, doth also now save us,* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

There is reason to suppose a reference to the confession of Christ always made at baptism (see Acts viii. 36, 37,) in Rom. x. 10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

I will close with 6 questions. Let common sense answer them.

1st. Does "Except a man be born *of water, and* of the Spirit, he cannot enter into the kingdom of God," (John iii. 5,) mean—"Except a man be born of the Spirit though *not* of the water," &c.?

2nd. Does "He that believeth, *and is baptized*, shall be saved, (Mark xvi. 16,) mean—"He that believeth, though *unbaptized*," &c.?

3rd. Does "Be baptized and wash away thy sins, (Acts xxii. 16,) mean—"Baptism is not the way to wash away thy sins."

4th. What would be the fair sense to attach to the words of any modern sect who should say—"And now why tarriest thou? Arise, and bathe in the Atlantic ocean, and wash away thy sins, calling on the name of the Lord?"

5th. Does "*washing* of regeneration, *and* renewing of the Holy Ghost," (Titus iii. 5,) mean—"renewing of the Holy Ghost alone?"

6th. Does Holy Scripture declare the terms of pardon and salvation in riddles?

W. A. A.

The Churchman.

NEW YORK, SATURDAY, DEC. 5, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

We agree with "Catholicus" that there are two ways of explaining the visions of Swedenborg, supposing them to be supernatural. Whether the story of his visions is to be believed, and if believed, whether they may not be explained on natural causes, are questions on which we have no opinion of which we are at all tenacious; but supposing them to be true, and not to be fairly explicable on natural principles, then we should not hesitate to refer them to the inspiration of the Devil. It is because he has brought out this view, and not because we approve of all that he has said that we have inserted the piece of "Catholicus." On the question of fact as to supernatural appearances in modern times, (or since the establishment and prevalence of Christianity) we own ourselves to be extremely and inveterately (though not invincibly) skeptical; but this we say, that supposing such phenomena to exist in the cases of Mormonism, Mesmerism, Swedenborgianism, &c., as are really supernatural, it would be a most dangerous error thence to infer (as many thoughtlessly do) that they are from God. That there is a "Source and Power of Evil," as well as of good, is a revealed truth, and therefore not meant for a mere closet speculation.

We have been pleased to receive another approving response to the avowal of the Bishop's innocence in the late Convention. The writer is from a distant section of the country, though no stranger to the real state of things in this Diocese. We shall venture on a pretty long extract:—

"How is Mr. Jay to be pleased, while he requires at one moment what he denounces the next? If Bishop Onderdonk's case has been wrongfully passed on, Mr. Jay 'thinks he should come forward before the Church and proclaim his innocence;' and in the very same paragraph of his speech, he condemns him for having 'published homilies under his signature declaring his innocence.' How else would he have Bishop Onderdonk proclaim his innocence before the Church?

"But where, in his published homilies, has Bishop Onderdonk declared his innocence? No where, in words having any the least apparent allusion to himself, or his cruel case. In those 'published homilies' the good and much wronged man is found in an atmosphere above the strife of tongues. Has Mr. Jay read the Tracts for the Seasons? Let him read them in the pious spirit in which they are written, and I see not how even he will fail to come to the conclusion with Mr. Floyd Smith, 'that no guilty man could write such articles.' It is a conclusion to which all Christians have arrived with whom I am acquainted within the limits of my mission of several thousand square miles, or beyond them.

"Mr. Jay never could have read the 'Tracts for the Seasons;' or he has read them as many years ago he read a certain paper signed 'CORRECTOR,' with the double agony of vengeance and remorse. But Mr. J. '*knows* that among the people at large the conviction of the guilt of Bishop Onderdonk is universal.' Yes, Mr. Jay knows, just as well as he knew some 20 years since, that Bishop Hobart's course was so unpopular that nothing but injury to the Church could be even hoped from it. He had the same deep reverence as now for public opinion, and (from his great love for the Church,) would gladly have sacrificed Bishop Hobart upon its altar.

"Mr. Jay *knew* then, (in *his* sense of knowing) 'that among the people at large the conviction was universal of Bishop Hobart's ambition' and other anti-Christian views, and he looked for nothing with more confidence, than that the popular clamor would prevail against the Church of God, at least to a certainty in the diocese of New York, with a Bishop so odious, as, in his wisdom and Christian charity, he had decided Bishop Hobart to be.

"Had I been in the Convention, as I was when Wm. Jay was exerting all his powers and influence to persecute and annoy Bishop Hobart, the temptation would have been strong to reply to Mr. Jay's special pleading by reading some of his damnatory sentences against Bishop Hobart, whose course he was as incapable of understanding as the poor flying fish is of following the soaring eagle in his solar flight.

"But why should I be giving *proper names* to the trials of the day? The Lord will deliver His Church in His own good time out of them all. How very strange it must seem to the *sect folk* that the Church should be going ahead as she is, laden as she is with such sore trials. They know nothing of her spiritual character as the Bride of Christ; and as they can only see her temporal machinery, and how occasionally a screw gets loose, as they seem to think for their special benefit and gratification, and that sometimes the whole affair seems on the eve of a perfect crash—the wheels all rushing to each other's destruction. Seeing all these things, and seeing nothing else, they wonder and are astonished that the old thing holds together at all; and that it still moves on as though nothing were the matter, fills them with utter amazement."

HONORARY DEGREES.—At the late Commencement of Alleghany College, Meadville, Pa., held on Wednesday the 25th November, the honorary degree of Doctor in Divinity was conferred upon the Rev. Wm. L. Johnson, Rector of Grace Church, Jamaica, L. I.: the same upon the Rev. Samuel R. Johnson, Rector of St. John's Church, La Fayette, Indiana; and that of Doctor of Laws upon the Hon. David S. Jones, of New York.

In the extract from the Bishop of London's Charge on our first page, we beg to call attention to the passage in regard to the Daily Service and the use of churches for private prayer. The recommendation on the latter point is the best, perhaps we should say the good thing in the Charge. The caution in regard to the use of Romish books of devotion we have omitted, because we intend soon to lay before our readers a passage from an old Catholic divine, who has treated this subject with method and exactness.

Swords's Pocket Almanac is just published with its usual and well established claims to public favor.

For the Churchman.

WEST POINT, Nov. 29th, 1846.

Rev'd and Dear Sir:—As the introduction of pictures into our churches is a subject of interest at the present time, when the accusations which have so long and frequently been brought against it as savouring of Romish superstitions, are beginning to give way, and yield to a better and higher estimate of the value of art as a handmaid of Religion; I should be sorry were I found on the side of those whose prejudices would banish so powerful an auxiliary of the Church from our sacred edifices, or degrade its efforts to the imitation of a kaleidescope,* or painted ornaments to carry out an architectural design. I do not deny that there may be circumstances which would justify the employment of an *ornamental* painter, and that his labor would add to the general effect; but this is very different from the art I contend for, which may be introduced with equal propriety in flat or round, as well as "pointed churches," provided there is sufficient light to illuminate the work; at the same time, its execution may be performed in simple white and black, or with colors.

Perhaps it will be as well to present the views of your correspondent, J. C. H., in his own words: "I propose," says he, "having the twelve Apostles painted in different canopied niches, in order to give an architectural effect," &c. Now this is mere ornamental decoration, and may, for ought I know, answer the purpose intended, by giving to the building the appearance of completion. But *pictures* are distinct from this. *They* should be illustrations of the doctrines and precepts taught, and like sacred music, or devotional books, added to the structure to assist the congregation in pious aspirations; and therefore, when the opinion is asked respecting the propriety of introducing them into our churches, I take it for granted that they are to be the representations of such holy lessons as become the House of Prayer. The acts of mercy, or scenes producing humility and awe; reminding us in *still-language* of our own deficiencies, and aiding us to bow down ourselves humbly before the All-seeing and Ever-present God. For such purpose, painting and sculpture would, without doubt, give great assistance, strengthen pious impressions, and add much to the efforts of religious instruction.

The propriety or impropriety of its admission, would depend on the *subject of the painting and its successful treatment.* The method of conveying these lessons is of very little moment, it may be with oil or water, in simple white and black, or in colors; provided their tone be subservient to the solemn character of the place, and aid the one sentiment of holiness that should, like an atmosphere, pervade the whole.

That *monochromatic* painting was practised by the early masters of Greece, and more recently by those of Italy is not denied, nor its object depreciated. We can trace the advance of art from the simple *Skiagram* of the Greeks, as far as the *cestrum* permitted them to go, until its completion in harmonious color; but the success of its application under any form, was only in proportion to the development of soul; and hence it is remarked that the more there is in art to please the senses, the less will there be to gratify the mind, and ensure the respect of the sober and intelligent.

I cannot close these few remarks without expressing my thanks to your correspondent, J. C. H., for his earnest endeavor in bringing this subject to the notice of our Christian community; and I sincerly hope that they will lay all prejudice aside, and not condemn the *channel* of thought instead of the *errors* which have been made to flow through it.

Very sincerely and respectfully,
Your obedient servant,
R. W. W.

*Grace Church.

For the Churchman

Rev. and Dear Sir,—When I sent my communication a few weeks ago, I had little expectation of being brought into a discussion which neither my time nor inclination conveniently permit; but on perusing the article signed J. C. H. in your last paper, I feel called upon to make some remarks in answer to as much of it as relates to the topics which were treated of in my article. In doing so I am extremely desirous to avoid saying anything offensive, in the least, to the writer of the article alluded to, whom I esteem as a gentleman and as an enthusiastic, though mistaken advocate of Art. But truth will not allow me to let what I believe to be erroneous notions spread themselves, without some opposition. It is my intention to be brief, and to leave to those whom it may concern, the parts of the article relating to "ice cream gardens," &c., and other irrelevant matter; of which there is great abundance, if the writer's object is to prove that the imitation of statuary is a worthy mode of Art for the decoration of churches. Neither shall I ransack the Dictionaries of Arts and Artists, to eke out argument from the practice of Zeuxis, Apelles, Polygnotus, Protogenes, nor any other of the Greek worthies, nor go rambling about the "Frescoes of Paul Veronese," (which are *not* chiaroscuro pictures,) nor "with the graceful angels in light and flowing draperies, in a light delicate blue tinted sky." Every travelled artist and man of taste ought to be acquainted with these matters, as belonging to a great world of facts, to be understood and made use of for other purposes than mere scraps for quotation. These things may be agreeable and even edifying, but they have nothing whatever to do with the matter in discussion, which is *the painting of statuary in churches.*

In the first place, I would ask J. C. H. what has the beauty of Greek monochrome painting to do with the question? Monochrome is not the imitation of statuary; neither is it synonymous with chiaroscuro painting, but it consists (as the word itself implies) in the use of a *single color*. It is said by Pliny to have been invented by Cleophantes, of Corinth, who first filled up the spaces within the outline, or monogram, with a color made of red brick: i. e. monochrome. The figures on Greek vases are most of them in monochrome. That there was a transition, as Art advanced, from this simple style to chiaroscuro, was a matter of course. But away with this Dictionary stuff, which any school boy can acquire in a day's reading. The mode of painting by the Greeks has been a matter of dispute among more learned men than I conceive either myself or J. C. H. to be.

The matter in hand is the imitation of statues in churches; and here J. C. H. comes upon us with what appears at first to be an overwhelming flood of authority; but it soon subsides, and we find ourselves in no danger. I must confess, that for a time I was almost persuaded that during a residence in Italy of several years, I had been blind to the great works in statue painting; and though, on collecting myself, I found that I did remember something of the works alluded to, yet I must acknowledge that the dilletanti has vastly the advantage of the Artist, seeing he has generally nothing to do but to hunt up odd works of Art.

But let us look to this vast array of works in imitation of statuary; I say in imitation of statuary, because chiaroscuro painting is not always such imitaiton. "Michael Angelo painted the architectural decorations in this manner in the Sistine Chapel." Precisely so; but did he paint his prophets and sybyls on the same walls in the same manner? No. "Raphael painted the twelve apostles in a saloon of the Vatican." True; but is the Vatican a Church? The Vatican is a palace with numerous saloons, decorated in various modes, and for variety's sake Raphael painted this in chiaroscuro. "These designs were afterwards used by his scholars in churches." If so, the more is the pity, that their admiration for Raphael should have carried them so far astray. "There are other paintings in the Vatican in this manner, in the Hall of Constantine, and the school of Athens." Mere ornamental accessories. The school of Athens was not in chiaroscuro.

As for Titian being deceived by the chiaroscuro figures of Sebastiano, a much poorer painter might have done that in the same style. J. C. H. says,

"If we remember rightly Domenichino painted in this manner in the Church of St. Andrea delle Valle." I do not remember any thing of the kind; but I do remember figures painted there by him in rich harmonious color!

J. C. H. says that this kind of painting has been practised in Italy and France from the period above mentioned, in every description of building, and there is scarcely a church or a palace in Rome which has not more or less of chiaroscuro painting. If so, the present writer must confess that the impression made on his own mind by it was exceedingly faint. The truth is, that if we seek for a precedent in support of any thing or practice, the most absurd even, it can be found. The great painters, like most other men of genius, tried experiments, and had their wayward freaks; but we are not bound to follow them in their vagaries. The examples which J. C. H. brings forward are, in fact, the exceptions that prove the rule—the rule itself is to be found in their general practice, and therein the painting of statuary is proved to be unworthy of embellishing sacred edifices.

Before I conclude I wish J. C. H. to understand that I have no unreasonable dislike to the imitation of statuary, but am induced to think with him that such "deception is pleasing to the uncultivated mind in Art," and would not "contend that this kind of painting is preferable to real statues." It may be some time before J. C. H. has his desire gratified to see an article on this kind of Art, "with its relative position with the other Arts," for I assure him it is a hybrid sort of Art, which has only been tolerated, and never much admired, except in subordinate situations in accessories; for all that is good in it may be found in the other modes of Art, and what is deficient belongs to itself alone.

With respect to the practice of chiaroscuro painting being as defensible as "that of making plaster groining in imitation of stone," &c., the cases are not by any means parallel, as I could easily show; but I say away with your lath and plaster arches, and all such trumpery. Use and durability are the fundamental principles of architecture, and those arches that sustain nothing are a mere vain show which a few years will tear in tatters, and expose the meanness of the builders. What is said about clap-trap denunciations "of chieroscuro painters" may go for what it is worth; and for the passages relating to "*reality*" and "*illusion*," I must be pardoned for saying, that those whose lives have been spent in the study of such matters can hardly be enlightened by the rush light of dilletantism.

It has been said this introduction of painted statuary will be an entering wedge for the Fine Arts. Suppose it to be so: is the Church, I would ask, to be the victim? But in truth it is not so. You may as well offer counterfeit money as an entering wedge for the circulation of gold. No: if we have Art in our Churches let it be of the very highest order, both in its kind and in its execution. If we cannot get this let us wait, the time will soon come. And let us not tolerate any mongrel thing, which, instead of advancing Art, and what is even of more importance, Religion, will have the effect of checking the growing desire among us for the use of Art in Temples dedicated to God. True Art will need no recommendation; but the unworthy will require a more efficient advocate to get it into use than your correspondent J. C. H.

Yours truly, Thos. Cole.

ST. MARY'S CHURCH, BURLINGTON.

LAYING THE CORNER STONE OF THE NEW CHURCH.

The corner stone of the new church about to be erected by the Parish of St. Mary's, Burlington, was laid on Tuesday, Nov. 17th, by the Right Rev. Dr. Doane, Bishop of New Jersey, and Rector of the parish, in the presence of the Bishop of North Carolina, a number of the clergy, and a large concourse of the parishioners, citizens and strangers. The day was one of the loveliest—

So calm, so pure, so bright—

the very day for such a service: and our sense of its beauty was heightened by the remembrance of the gloomy fortnight of damps and rain which preceded it, and by the apprehension (until the very morning) that it would prove inauspicious. A few minutes after two o'clock the procession moved from the old church to the site of the new building, a short distance to the west, and nearly in the centre of the square. The Bishops were habited in their robes, and the Priests and Deacons in their surplices. Besides the Rev. Messrs. Morehouse, Germain, Hallowell, Harrold, Lybrand, Franklin, Mitchell, Bradin, and Dr. Ver Mehr, of the diocese, there were present Drs. Boyd and Ducachet, and Rev. Messrs. Ogilby and Morehouse, of Pennsylvania; Rev. Messrs. Carter, Vinton, Labagh, and Professor Haight, of New York, and the Rev. Mr. Williams, of Rhode Island. The Clergy were followed by the Wardens and Vestrymen of the Church, the Architect, and the members of the parish, including the families of St. Mary's Hall, and Burlington College. A copy of the Bible and of the Book of Common Prayer, in a leaden box, was deposited in a cavity beneath the stone, over which was placed a plate with the following inscription—

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. This Corner Stone of St. Mary's Church—the second edifice of the same name, the Corner Stone of the first being laid in 1703—was laid on Tuesday, 17th November, A. D. 1846, by the Rt. Rev. George Washington Doane, D. D., LL. D., Bishop of the Diocese of New Jersey, and Rector of the Parish. Thomas Milnor, and Charles Ellis, M.D., Church Wardens; Garret D. Wall, Isaac B. Parker, Rev. Reuben J. Germain, Daniel Hancock, John Larzelere, Charles W. Kinsman, Richard E. Bull, and William A. Rogers, Vestrymen. The Rector, with Messrs. Wall, Parker, Milnor, and Ellis, the Building Committee. Richard Upjohn, Architect. His Excellency, Charles C. Stratton, Governor of New Jersey.

We preach Christ crucified: Head over all things to the Church, which is his body."

The Address was delivered by the Rt. Rev. Dr. Ives, Bishop of North Carolina. He spoke in his earnest and impressive manner of the great truths which a Christian Church should, in its structure and arrangements, set forth; the incarnation of the second Person of the Adorable Trinity, and of the Christian's incorporation into Him, and living by Him; refuted the objections and cavils so often made against the erection of costly and beautiful edifices for the worship of God, exposing the worldliness and selfishness from which such objections and cavils most generally spring; and showed the absurdity and impiety of solemnly offering to God, buildings which were still retained under the control of men, and liable to desecration; alluding, in conclusion, to the duty of throwing open our churches to all, and of not knowing the distinction between rich and poor in the House of God. The Bishop was listened to with the greatest attention, and his words, doubtless, sunk deep into many hearts. Before the concluding prayer, and benediction, the Gloria in Excelsis was sweetly chaunted by the choir of St. Mary's Hall, the congregation joining with them; after which the large assembly dispersed, deeply impressed with the solemnity and interest of the occasion. During the whole ceremony, the utmost order and decorum prevailed, and nothing occurred to mar, in the least, the impressiveness of the service.

The church thus auspiciously commenced is to be built under the superintendence of Richard Upjohn, Esq. Architect, and after plans prepared by him. It is to be of stone; in the early English style; cruciform, with a central tower and spire, springing from the intersection of the transepts and nave. The dimensions are as follow. Length of nave, 88 feet 5 inches; of chancel, 48 feet, 5 inches; of transepts, 32 feet; width of nave, 30 feet, 10 inches; of transepts, 28 feet, 10 inches; tower, 30 feet 10 inches by 28 feet, 10 inches; height of spire, 150 feet. Whole length, 136 feet, 10 inches; width across the transepts, 94 feet, 10 inches.* It is computed that the church will accommodate 850 worshippers. The Vestry have appropriated twenty thousand dollars to its erection, fifteen thousand of which have been obtained from individual members of the parish, by the Rt. Reverend Rector; the remaining five thousand are provided by the Vestry.

It is an interesting thought, that upon this spot, the solemn services of the Church have been uninterruptedly offered up for a century and a half; and that now—the little one having become a thousand—provision is made for the perpetuation of these services to all generations. Burlington was one of the earliest missionary stations of the Venerable Society for Propagating the Gospel in Foreign Parts; and here a church was erected in the year 1703, under the ministry of the Rev. John Talbot; and here it was that, so early as the year 1711, a site and house were purchased by the same Society, as the residence of a bishop to be sent out to this country; which pious design of the Church was frustrated by the Government, acted upon by the clamors of dissenters, whom they were desirous to conciliate. This property was subsequently transferred to the parish, and now forms part of its endowment; the bishop of the diocese being, in the providence of God, the Rector How much his labors herein (not to advert to those of his Episcopate) have been blessed, appears from the fact, that the Church having been greatly enlarged, twelve years ago, is now about to be rebuilt in a durable and elegant style, and with increased room, the number of communicants having been augmented during his rectorship more than tenfold. Part of this increase arises from the noble institution projected and founded by the bishop—St. Mary's Hall—which now numbers nearly one hundred and fifty daughters of the Church, as its inmates, and which, by the blessing of God, is enjoying a large measure of prosperity. A kindred institution for the sons of the Church—Burlington College—has this season gone into operation under very favorable circumstances, and gives good promise of soon rivaling it in numbers and efficiency. For the continuance of the Divine favor upon such efforts for the advancement of the Church, and the promotion of the glory of our God and Saviour, who will not earnestly pray?

For the Churchman.

Dear Mr. Editor,—I deeply regret that your correspondent, "J. D." in last Saturday's paper, expressed himself so severely in regard to the clergy of the Irish Church. He would not, I am sure, do them injustice wilfully or knowingly; that he has actually wronged them, I feel bound to bear witness. I speak advisedly when I say, that taking them as a body, they *do* "labor in meekness and self-denial for the welfare of their flocks;" at all events we are not in a condition in this respect to weigh them in the balance. I have been in the parishes of many of them, in all parts of the island, and certainly they are in labors abundant. The poor of their flock in particular, they not only tend faithfully at home, but their kindness follows them abroad, as I could prove by many touching examples. In this department of pastoral duty, and that not the lowest, I fear we are much behind them. How they compare in "zeal and energy," with the priests of the Church of Rome I have not the means of knowing; but I do know that it is unfair to ascribe "the advantage which the Church of Rome now has in Ireland" to this cause. Every one who knows Ireland, must be aware that the popular prejudice against the Church of Ireland is owing to its unfortunate union with the English government, which has been a step-father to the Irish Church as well as to the Irish people. In spite of this natural prejudice however, the zeal of the Irish clergy has made many more converts from Romanism in Ireland within the last ten years, than that of the Romish Clergy has made in England during the same period. Why do we hear so much of the latter class of converts, or so little of the former? It is getting to be the *fashion* (for there are fashions, alas! in the Church as in the world) to eulogise "the zeal and energy of the priests" of Rome.

I deeply regret with "J. D." that too many of the best men in the Irish Church are ignorant or distrustful of "the Catholic system of the Church." They have in time past leaned too much upon the state, and thought too much of their position as an establishment. But this lesson they are fast *un*learning by help of the state, and are, I trust, beginning to learn of Christ and His Church, that "the Lord hath founded Zion, and that the poor of His people shall trust in it."

Gratitude for the hospitality shown to all the clergy of our Church, who have gone properly commended to him, constrains me to say of the Archbishop of Dublin, that, although I cannot like his theology, nor too much deplore its deficiencies, I must nevertheless respect his practice of the grace, not only of hospitality, but of charity. It is to be noted, too, that he is petitioning for the restoration of, and ready to aid in re-endowing, the Diocese of Kildare, (now under his jurisdiction,) one of the Dioceses whose suppression the (in most things) admirable Primate of all Ireland conceded to an over-reaching government.

You will understand me, Mr. Editor, as not criticising "J D.," but as aiming to pay a debt of gratitude and justice to the clergy of a sister Church.

Dec. 1, 1846. J. D. O.

The Promise to you and your children, is the title of a sermon preached in Grace Church, Saybrook, on the eighteenth Sunday after Trinity, *by the Rev. Samuel Farmar Jarvis, D.D., LL.D.* The occasion on which this discourse was delivered was the baptism of an infant son of the Rector of the church, the Rev. Junius M. Willey, and it has been published by request of the Wardens and Vestrymen of Grace. (Hartford, William Faxon, Calendar Press.)

The validity of infant baptism is the burden of the sermon. Four positions are taken and maintained, viz., "That Baptism was introduced as a covenant-sign under Moses; That it had then the same signification as now; That it was then applied to children; and That our Lord made no alteration excepting such as proceeded necessarily from his superiority to Moses both as a Divine Lawgiver, and as the great and only Mediator of the Gospel covenant."

The first and second of these points are thus drawn out:

I. St. Paul expressly calls the covenant made with Abraham, the Gospel;* and the sign and seal of that covenant was circumcision.† But when Esau was rejected on account of his profanity, the children of Israel required a new sign to distinguish them from the other descendants of Isaac. On their departure, therefore, from Egypt we hear for the first time of baptism.‡ The Gospel covenant was renewed and confirmed to them at Sinai, and the terms of the Covenant were as follows: "If ye will obey my voice indeed and keep my Covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation."§—These terms they accepted, answering together and saying, "all that the Lord hath spoken we will do." The obligations of the Covenant being thus solemnly and audibly accepted, God commanded Moses to "Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai."‖ By this sanctification of them, and the washing of their clothes, the Jewish commentators universally understand baptism.(a) "By three things," says Maimonides, "did Israel enter into Covenant; by circumcision and baptism and sacrifice." And it is very remarkable that the law was given by God to Moses on the day of Pentecost; the very same day on which the Holy Ghost descended, and the door of the Church was opened by St. Peter with holy baptism.

That this interpretation of the Jewish expositors of the Law must be correct, may be argued from its universality and from incidental expressions in the New Testament—First from its universality; for the Jews would never have received such an exposition from Christian commentators; nor would they have agreed so perfectly if it had not been so understood from the beginning. Secondly from the language of the New Testament; for its incidental testimony to the belief of the nation is of the strongest character. It is evident that the Jews did not regard baptism as a novelty. There was no surprise expressed when St. John the Baptist began his baptism in Jordan. On the contrary, it was considered as presumptive evidence that he was the prophet Elijah, or the prophet like unto Moses, whose coming Moses had foretold, or the Christ whom they were expecting;(b) and the very idea that a new dispensation was to have baptism for its sign, indicates their knowledge that baptism was administered as a preparation for the giving of the Law.

II. That it had then the same signification as now, appears from the whole nature of the ceremonial Law. Washing with water was invariably used in connection with the sin and trespass offerings in all cases of legal pollution. Both were intended to denote that the meritorious blood-shedding of Jesus Christ, and that alone, can purify the sinner. And hence in the New Testament occur such expressions as these, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God."(c) "These are they which—*have washed their robes*, and made them white in the blood of the Lamb."(d) Both are allusions to the Covenant at Mount Sinai, when the Israelites became a kingdom of priests and a holy nation, and when they were sanctified and washed their clothes. The application of similar language to the Christian Church shows that the covenant, and baptism the sign and seal of the covenant, were in both cases one and the same.

After a brief comparison of the present race of Christians with those Hebrews whom St. Paul called "dull of hearing" in that they could not be taught the priesthood of Christ, and these still need to be taught the "first principles of the oracles of God," the author goes on to show that the fundamentals of the Law were continued in the Gospel Church: the unbloody sacrament of baptism taking the place of the bloody rite of circumcision as to the Eucharist, "Bread and wine were already oblations with the peace offerings: the *bloody* sacrifice was abolished; the bread and wine, the *unbloody* sacrifice, retained."

* Gal. iii. 8. 15-17. † Gen. xvii. 10 · Rom. iv. 11.
‡ With regard to proselytes, Lightfoot says that the Jews date the act of baptism from the patriarch Jacob himself. Gen. xxxv. 2. Heb. and Talm. Exercit. Works, Vol. 2, p. 117.
§ Exod xix. 5, 6. ‖ Exod. xix. 10, 11.
a See Lightfoot Heb. and Talm. Exercit. on St. Matt. iii, 6; Works, vol. ii. p. 116., &c.
b St. John i. 19—25. Lightfoot in loco. Works, vol. i. p. 526—527.
c Rev. i. 5. See also 1 Peter ii. 9.
d Rev. vii. 14.

Fewell: A Series of Essays of Opinion for Churchmen. *By W. A. Originally contributed to periodicals, and now collected and revised.* Joseph Robinson, Baltimore, 12mo. pp. 270.

We hardly expected, although we heartily desired it, ever to see this volume. We need give it no recommendation to readers of The Churchman—they will find its contents familiar friends, and we make no doubt that many of them will be glad to have in a neat volume a series of miscellanies so distinguished for vigor and originality.

We make an extract from the Preface:

The reader, therefore, need not expect in this book a set defence of the Apostolic Succession, the doctrine of Baptism or of the Eucharist, the use of a liturgy, or of any other peculiarities of the Church which usually form the staple of church books. If there be any arguments upon these points they are merely incidental. Still less need he expect persuasion and the attempt to draw over to these opinions those who do not hold them. As before said, the author takes all these for granted, and believes them, and addresses himself to those that do believe them, and is not inclined to give them up, or abstain from making them the foundation of his opinions, because the Rev. Dr. Dubious suggests many doubts, or Mr. Moot-point, the great lawyer, cannot satisfy himself. His opinions are founded upon a belief in these things; theirs upon a disbelief. It is plain, therefore, that they cannot like this book. The author cannot help it.

It is in vain, therefore, for these estimable gentlemen to cry out 'Prove it,' 'Prove it,' in reference to the particular doctrines and facts of the Church which the author asserts. He respectfully declines. His line of business is not argumentation. He refers them to the authors above mentioned. In short, it is the author's candid opinion, in consideration of the state of matters, that both Dubious and Moot-point had better leave the book alone, and not exchange their solid cash for it. It is 'Essays for Churchmen,' which they are not. The bottle is labelled, and it is ten to one the contents will disagree with them.

Having thus showed what his position is not, the author proceeds to show what it is. By his principles he professes to believe that God ever has upon the earth a visible Church. God, the Maker of the world and the Maker of man, is also the Maker of this, His visible Church. Humanity, therefore, being one, the Church being founded upon Humanity—the fact that God became our flesh, assumed our human nature—it follows, that in the nature of man considered as a religious being and as man, there are and must be feelings, instincts, yearnings, desires, which in the doctrines, discipline and practise of God's Church, and in it only, have their full and perfect satisfaction. In other words, the Church and man's nature are correlatives, accord with one another; and the one is religiously perfect only when incorporated with and obedient to the other.

This the author may say is the reigning idea of his book, to show the tones of harmony the religious mind of man utters when in accordance with God's visible Church, its dissonance when unharmonized by it. This will be found to make it up. Having set out with this idea not clearly and distinctly laid down, as he has now expounded it, but only dimly seen, the author has looked with an observant eye upon 'the religious world,' as it is called, in its action; and everything he has seen has tended to confirm the opinion above expressed, to draw forth into a clear expression the idea before lurking dimly in his mind. His experience, then, his persuasions, his opinions, all that tended to bring him to that result, are what he has communicated.

One thought now, still added to the foregoing, forms a part of the idea which originated these essays. The thought of our situation—the consideration that we are, since the time of Constantine, the first State-free Church, the first church that since then has been in the natural and normal state in which Christ intended that His Church should be. The feeling of this has been a great cause of satisfaction and exultation to the writer.

The reader can now see, that from the nature of the book and its fundamental plan, it cannot be without great faults. The author would wish to point out two particular sources of this deficiency.

In the first place, with regard to the Church, he accepts her as she stands, her doctrines, her Articles as they stand, in their literal sense; of these he could not change a letter. Still he knows that the power of tradition, that is of opinion descending through masses of men, is very great; and but for sixty years now have we been weaned from our venerable and oppressed mother, the State-bound Church of England. Her tradition is yet upon us. We have not as yet fully accommodated ourselves to the circumstances in which we are placed. The unity of tone that we shall have in sixty years more, we have not yet; although it is already very great; it is 'coming and even now come.' And in view of these facts, the author would say that our present discordances he conceives to be only the librations of self-adjustment, our disputes only the strife after a fuller realization of the principles of the Prayer book, as plainly laid down therein. And the author will plainly say, this change—the leavening of the whole mass by its principles, a process which to him is manifestly going on—is the only change he desires to see. And from the want of this he does not doubt but that mistakes will be made with regard to this book.

Again, the system which the author opposes—'Revivalism,' that is,—is about the same age. The author does not think this has yet matured its spirit, or manifested its tendencies in action sufficiently. It has not yet extricated itself clearly from the pure Calvinistic system; for which, as a system, next to the Faith of the Church Catholic, the author confesses a high respect, both as in itself, and also as having been the system of one of the greatest Saints and Heroes of the Church, St. Augustine; albeit, perhaps some even in the Church may not be pleased with this avowal. Still this system, opposed as I conceive it to be to both these, has not, I conceive, as yet shown itself as it is. Interpretations, therefore, which I may have put upon its tendencies and its operations, may be accounted unfair and unjust; while perhaps but few years or a little wider experience will manifest their truth.

In view of these two considerations, the author has addressed his book to his brethren in the Church, has given this title, and written this preface. Upon coming time, that ripens all things, he must depend for the proof to the minds of the mass, that the opinions he has expressed with regard to the relative worth of these two systems are true. Now, he does not expect it. But this he is sure of, that but few years shall have passed, when within the Church and without, the opinion of every man on this point shall be those herein expressed.

The author having spoken thus boldly upon the evils of this system of Revivalism, and exemplified it by what came under his own observation of life in action, as well as by that of others, must at the same time declare that it is *the system* he speaks about; or if of *the men*, it is solely as under the system and actuated by it. Yet if the readers of this book think any thing too harsh, let them ask themselves whether it be as harsh as that saying of an eminent dissenting divine far higher placed than the obscure author of this volume, "The Episcopal Church is merely a sacramental road to Hell."

Now with regard to that saying, the writer of this page considers that if the author thought it true, he did no harm in saying it. The public has long seen that there is no connection between detesting a system and injuring the men that are under or even support it. The public no longer argues 'The man's religious system is bad, and therefore, we are bound in law and conscience to hang him.'

Again, the writer must say that some of the very best persons he has known, the most amiable, the most kind hearted and the most pious, have been under systems he thought to be evil in their operations and their tendencies. And with regard to them, he has ever felt the distinction he has laid down between hating the system and hating the man. He has recognized the truth in many such cases, that not because of the system, but in despite of it, such persons have been what he has known; and has sorrowed for their sakes, that they were not within the Church.

And it is partly because of such as these, abounding in all denominations, that the author has given his book the title "Essays for Churchmen." He knows how prone the best natures are to excuse and palliate, and seek excuses which exist only in their own goodness and nobleness of heart, for that to which they are attached; and how unpleasantly they feel, when faults are asserted by another, which, a hundred times even, they themselves had blamed. Such persons among the sects would meet many things in this book to give them pain, to which the author does not wish them to be exposed; or at least if they are, this preface and the title are enough to let them understand that the author, while from his own position, he utters these opinions which he believes correct as to the system they are under, yet does it not to pain them, but feels for them pretty much as he supposes they would for him in the like case.

Finally, the author would ask of his readers for his book a thorough consideration, as it has not been written without some thought. Perhaps they may find that what suits them not to-day, may have their full assent to-morrow, or a year hence. Time is necessary in the judging of this volume, as of every thing else of any value.

Only one thing remains. The reader may desire to know 'what that author means by calling his book *Fewel*.' With regard to this, the author would say the title is not given without a reason. He has a right to call the child of his own brain by any name he chooses, and this is the name he calls it by. And though he declines explaining it, still he will say many such titles are to be found in the old English literature of the sixteenth and seventeenth centuries."

Stanford & Swords have "Fewell" for sale in this city.

Making Light of Christ and Salvation, A Call to the Unconverted, The Last work of a Believer, The Shedding Abroad of God's Love. *By Richard Baxter.* Wiley & Putnam. 18mo. pp. 340.

This volume makes one of a series entitled "Works of the Puritan Divines." What other volumes have been published, and how many, we are unable to say. The present is introduced by an "Essay on Baxter's Life, Ministry, and Theology, by Thomas W. Jenkyn, D.D, F G S, President of Coward College, London." From this essay we have gained not a little curious information as to the state of religious parties during the time under review. The essay is well written, and shows research. Baxter's writings, as well as his theological position, are too well known for us to remark upon them. The publishers have sent out this volume in beautiful style. For compactness and elegance it is unsurpassed by any American publication.

Eclectic Moral Philosophy. *Prepared for Literary Institutions and General Use. By Rev J R Boyd A M, Principal of Jefferson County Institute, New York.* Harper & Brothers, 12mo. pp. 439.

The compiler of this volume (Mr Boyd of course will not claim the name of author) states in his preface that he was led to the task of which the result is before us, from perceiving that Dr. Wayland's treatise on "Moral Science" was not minute enough for ordinary readers and elementary schools, but needed the oral explanations of a thorough ethical philosopher to make it useful. He has selected therefore copiously from such authors as he judged the safest. Among them are Chalmers, Channing (on Slavery,) Dick, John Angell James, Dymond, Barnes, Bishop Butler, Archbishop Secker, and Dugald Stewart. The course is comprehensive, and if the authors whom we have mentioned are to be taken as indicating the stand of the compiler, we will suppose that some idea of the tendencies of the work has been given our readers. We cannot at present examine it more closely. A set of questions accompanies the text.

The Beauties of French History. *By the author of "Beauties of English History," "American History," &c.* Harper & Brothers, 18mo. pp. 252.

A selection of historical anecdotes from the time of Clovis to that of Napoleon, generally well chosen and narrated. The idea of thus enlivening an outline study of history is not a bad one.

Jack Datchett, the Clerk: *an old Man's Tale.* Baltimore: H. Colburn, 12mo, pp. 101.

A simple tale of good tendencies has been published under this title. It is utterly destitute of force.

The Evergreen and The Columbian Magazine *for December* are out. The Columbian has a good engraving from Landseer.

Prayers for Children. *By the Rev Henry W Lee.* James B Dow, Boston; Stanford & Swords, New York.

A little manual containing prayers for every morning and evening in the week, prayers for holy days and special occasions, and a selection of hymns.

Appleton's Literary Miscellany.

"Amy Herbert: a Tale edited by the Rev W Sewell, B D," forms the 21st number of this series. It contains 332 pages, closely printed, and may be had in paper covers at 4s., or in cloth at 6s. So much for its cheapness, which is really noticeable.

We are glad that this work has been reproduced in a form corresponding to its merits. The only American editions hitherto have been a pamphlet of the shilling order, and a mutilated one from Philadelphia. The great favor with which "Amy Herbert" has been received demanded a more substantial edition of it. The present is all that could be expected, and is besides a worthy member of the "Miscellany."

We have received a *Catalogue of the Princeton* (Presbyterian) *Theological Seminary, for* 1846-7. There are in the institution, 1 resident licentiate, 53 in the first class, 47 in the second, and 58 in the third. Total, 159.

The Churchman's Almanac for 1847 is published. In addition to the valuable matter of last year, it contains an excellent chronological table of the chief "Facts and Events in Ecclesiastical History."

Domestic Intelligence.

Massachusetts.—*Consecration.*—Friday, November 20th, Grace Church, Merrimack, was consecrated by Bishop Eastburn, who was attended by the Rev. Messrs. Baury, Edson, D.D, Estes, Mason, Packard, Ten Broeck, and Waterman. The Rev. Mr. Waterman read the instrument of donation, which was presented by Samuel Lawrence, Esq, and the Rev. Mr. Packard, minister of the parish, the sentence of consecration. Morning Prayer was said by Dr. Edson, and the Ante-Communion by the Bishop, Mr. Ten Broeck reading the Epistle. The Bishop preached from Psalm xc. 17. The Eucharist was not celebrated.

The land for the site of this church was given by one of the manufacturing companies in the place. The cost of the church was $1,350, of which $1,000 was given by Mr. Lawrence of Lowell. The designs were furnished by the Messrs. Billings, and the sittings are for 350 persons. Although Merrimack has a population of some thousands, this is said to be the first place of public worship yet established in it. The minister is supported by the Diocesan Board of Missions.

Connecticut.—*Ordination.*—November 2d, in St. Paul's, Windham, the Rev. Abel Ogden, jr., minister of the parish, to the Priesthood. Morning Prayer was said by Dr. Jarvis, the Rev. W. F. Morgan reading the Lessons, and the Sermon was preached by the Rev. W. B. Corbyn, from 1 Cor. iv. 1. The Rev. R. Camp presented the candidate. There were also present, Revs. Deshon, Hallam, Hitchcock, and W. Jarvis.

Confirmations.—On the above occasion two persons. November 3d, at the same place, three. November 4th, at Christ Church, Pomfret, after Evening Prayer by Mr. Camp, and a Sermon by Mr. Morgan, five.

Trinity College.—From an article in the Hartford Daily Courant of the 23d inst., we gather a few items, which have not before appeared in our columns, with regard to the present state of this Institution.

By the completion of the new building, named Brownell Hall, the College has now accommodations for 150 students.

The new edifice, which was planned by President Totten, and built under the supervision of Messrs. Goodwin and Belknap, has been mainly erected at the expense of citizens of Hartford—$10,000 having been generously subscribed by them for that object.

In addition to that sum, $30,000 have lately been *secured* to the permanent funds of the Colleges, and, unlike most young Colleges, it is free from debt.

An important feature in the new Hall is, that besides rooms for students, it contains apartments for a Professor and his family. By this arrangement a domestic influence will be thrown around the students, which cannot fail to prove salutary and useful.—*Calendar.*

A New Country Church.—*Mr. Editor*,—Did you know what a pretty church they are building at Broad Brook? I did not, till last Wednesday; when duty calling me that way, my heart bounded within me to descry on a moderate eminence, a beautiful porch, nave and chancel of stone, in a style which told its own story, and proclaimed the building before me, a house for the Lord, and His holy Church.

The stone is of a dark and appropriate color; and the roof of a pitch unusually steep. The chancel and porch have each a roof of their own; and the latter is two stories high, the *parvise* opening into the church and containing the organ.

The interior is remarkable for the effect of an open roof, of substantial and graceful construction, and for the depth of the chancel, which approaches the true proportions more closely than any other chancel in the Diocese, with which I am acquainted. The pulpit, and desk, will be without the rails, the former on the Gospel side. The chancel is considerably raised above the floor of the nave; and contains only the Altar, and seats for the clergy.

The sittings for the congregation will accommodate between 300 and 400. The whole work will be completed and paid for by New Year, when the Bishop will be requested to give it consecration.

It has been erected at an expense not greatly exceeding $3000, and yet is an unusually beautiful and substantial work. But the best of it is, that the funds have been liberally subscribed by the neighboring people, from a desire to have a place of worship among them—and a general preference for the Church, although most of them have been otherwise brought up! It will be strange if such a spirit does not make *Broad Brook*, before long, the site of one of our most flourishing Parishes.

A young Churchman to whom God has given the means and the heart, has been eminently useful in forwarding the design, and in suggesting the style, and superintending the work. God be blest for—here and there—such an instance, and His be all the glory.

As we left our horse at the hotel, and were setting out with this gentleman to visit the church, we were gratified by a salute from the workmen, who at that moment gave three hearty cheers over the last stone which they had just placed on the eastern gable. I was much affected by this incident, as it reminded me of Zech. iv. 7. "He shall bring forth the headstone thereof with shoutings, crying *Grace, grace unto it!*" I made this response in my heart, and as the church has as yet no name, I wish it might be consecrated as Grace Church, Broad Brook.

Yours, L. T. A.
[*Ibid.*

New Jersey.—*St. Mary's, Burlington.*—The following dimensions etc. of this church are contained in the Burlington Gazette. The period is First Pointed, (Early English,) and the building will comprise a chancel, 48 feet 5 inches; nave, 88 feet 5 inches, by 30 feet 10 inches; transepts, 32 feet, by 28 feet 10 inches; tower, 30 feet 10 inches, by 28 feet 10 inches; and height of spire 150 feet. Whole length 136 feet 10 inches; and width across transepts 94 feet 10 inches. There will be accommodation for 850 worshippers.

Consecration.—Friday, November 20, St. Andrew's, Amwell, at Lambertville, was consecrated by the Bishop. The Missionary, the Rev. James Adams, read the request to consecrate. The Rev. Mr. Starr read the sentence of consecration, and said Morning Prayer. The Bishop preached and celebrated the holy Eucharist.

Pennsylvania.—*Re-dedication.*—On Sunday morning last, according to previous notice, Trinity Church was re-opened by the Right Rev. Alonzo Potter, D.D, LL.D, Bishop of the Diocese. At 10 1-2 o'clock the Bishop and Clergy entered the church. After a piece of music chanted most admirably by the choir, the Bishop delivered an appropriate address to the congregation, commending their pious zeal in enlarging and beautifying their parish church, which was listened to with great attention, the congregation standing during its delivery. The Bishop then proceeded to Re-dedicate the edifice to the service of Almighty God, using a form prepared by himself for the occasion. The sentence of Dedication was then read by the Rector, the Rev John Goleman, D D; after which three verses of the 63d Psalm of the Selection were sung. The Rev Dr Clay proceeded with the regular morning service, assisted by the Rev Samuel Moorhouse, who read the lessons, taken from 1 Kings viii. 22 to 63; Hebrews x. 19 to 26. The Rev Mr Jaquett announced four verses of the 99th Psalm of the Selection. The Rev Gardiner Jones (of the Diocese of Georgia) read the Ante-communion service; after which the 101st Hymn was sung. The Rev Dr Coleman (the Rector) then delivered an appropriate and most excellent discourse, from Gen. xxviii. 16, 17, which was listened to with marked attention by all present. The sermon ended, the Benediction was pronounced by the Preacher, and the congregation dismissed.

The clergy in attendance were the Bishop (in his Episcopal robes,) the Rev Drs Coleman, Clay, and Colhoun, and Messrs Jones, Jaquett, T Davis, and Moorhouse, in surplices.—*Banner.*

Consecration.—Tuesday, November 24th, Christ Church, Pottstown, Montgomery county, was consecrated by the Bishop of the Diocese. The instrument of donation was read by the Rector, the Rev E Leaf. Dr Bull said morning prayer, and Dr Morton read the Lessons. The Bishop preached. There were present in addition to the above, the following clergymen—Messrs Allen, Lightner, Morgan, Mintzer, Stern, Suddards, and Woodward. The church is said to be of the Gothic order. It has been built without incurring any debt through the liberality of the parish and its friends in Philadelphia.

Clergy of the Protestant Episcopal Church,

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 2 Bond street.
Bedell, Rev. Gregory T., corner of Tenth st. and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Carder, Rev. James D., Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Clerc, Rev Francis J., 112 Greenwich street
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
De Koven, Rev. Henry, 69 Irving Place.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John st.
Duffie, Rev Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Prince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Hart, Rev. A. Bloomer, 5 Mercer street.
Higbee, D.D., Rev. Edward Y., 159 Chamber street
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 281 Broadway.
Loutrel, Rev. Alfred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev. Moses, corner of Lexington Avenue and 27th street.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev. James, 70 East Nineteenth street, near 4th Avenue.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev Jesse, 50 Fourth street.
Preston, Rev. Thomas S., 215 Twentieth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Reynolds, Rev. Charles, 155 Chamber street.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., St. Clement's Place.
Seabury, D.D, Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 90 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 15 Stuyvesant Place.
Taylor, D.D, Rev Thomas H, 70 Second Avenue.
Thayer, Rev. Foster, Fitzray Place, 28th st., between 8th and 9th Avenues.
Turner, D.D, Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, Rev. Dudley A.
Tyng, D.D, Rev Stephen H, 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D, Rev Jonathan M., 10 Hubert street.
Walton, Rev William, 2 Abingdon Square.
Whitehouse, D.D, Rev Henry J., 120 Eleventh street.
Williamson, Rev Charles H, 68 Duane street.
Wilson, D.D, LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev Henry M.
Blake, D.D, Rev John L, 3 Cornel Place, Clinton street.
Cutler, D.D, Rev Benjamin C, 1 Sands street.
Diller, Rev Jacob W, Washington Avenue, near Fulton Avenue.
Fish, Rev John F.
Henry, D.D, Rev Caleb S, 55 Johnson street
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson st.
Lewis, Rev William H, 24 Myrtle Avenue.
Noble, Rev Birdsey G, 30 Clinton street.
Stone, D D, Rev John S, next door to Christ Church.
Vinton, Rev Francis, Court street, between Schermerhorn and Livingston street.
Wyatt, Rev Christopher B, at Mrs Middagh's, Clinton street, near Pierpont street.

WILLIAMSBURGH.

Clapp, Rev Caleb, 3 South Third street.
Haskins, Rev Samuel M, 1 St Mark's Place.

JERSEY CITY, N. J.

Barry, D.D, Rev Edmund D, Essex street.
Patterson, Rev Albert C, Grand street.

Died.

At Morristown, St. Lawrence co., on Thursday last, of a short and painful illness, Anastasia Ford, widow of the late Col. David Ford. Thus has passed away another of the few lingering survivors who long years back ventured a settlement in what was then this northern wilderness. She came into this country with her husband from New Jersey at the beginning of the century, the brother of her late husband, Judge Ford had come some years previously and commenced a settlement at Ogdensburgh. Still so little improvement had been made that when she came the country was remaining an unbroken wild; possessed however of great strength of character, and a happy temperament of always looking on the bright side, she bore with cheerfulness the many privations necessarily attendant on first settlements, and her friends well remember with what satisfaction she used to recount in conversation these trials and difficulties, and contrast them with present improvements. After her husband's death she removed back from Ogdensburgh to their first Northern home at Morristown, where she has since continued to live in the enjoyment of good health, delighting in works of charity, in offices of hospitality, perpetuating as far as she could to all her friends that old-fashioned and substantial welcome to Roof and Table, for which her family from their first settlement here were always noted. She remained too for many years a centre of attraction and holy influences to a large family of children, who, however, far removed, continued to view her house as their home, and loved at times to reunite under its roof, and greet her there as their honored Parent and common mother. Her sickness was short and violent. On the Sunday preceding her death she attended church, and took part in those holy services in which she always delighted. On the evening of that day she was taken with such severe illness that she soon gave up all thoughts of recovery, and though willing to receive the kind ministrations of her friends, yet her thoughts, meditations, and prayers were all directed to her departure. She died in the full assurance of that faith which she had professed, leaning on Christ her Saviour, the promises of his word, and the hopes of his Gospel, she went down without a fear into the valley of death. On Saturday her mortal remains were placed in the family vault at Ogdensburgh, followed by a long procession, very many persons of which had long known her and respected her worth and excellence of character. "The memory of the just is blessed."—*Ogdensburgh Sentinel.*

Notices.

☞ We hereby call the attention of correspondents, advertisers, and the Rev. clergy who desire the insertion of Notices for Sunday evening Services, &c., to the *rule* of our office—that no matter can be inserted after 12 M. on Wednesday of each week.

Rev Mr Burnham, Rector of St Paul's, Hoboken, is expected to preach at the Church of the Good Shepherd, corner of Market and Monroe streets, on Sunday evening. Service at a quarter after 7.

New York, December 5, 1846.

All Saints' Church.—The repairs of this church being completed, it will be re-opened for Divine Service at the usual hours on Sunday next, the 6th inst.

New York, December 5, 1846.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Service on Sunday evening, (December 6th,) by the Rev J M Forbes.

New York, December 5, 1846.

Church of the Redemption.—This church has removed to the chapel on the north side of *Eleventh street*, between the *Bowery* and *Third Avenue*. Divine Service on Sunday morning at half-past 10 o'clock, A M.

Pews Free.

P S The Sunday afternoon service will not commence until the first Sunday in January.

New York, December 5, 1846.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The next of the Sunday evening course of sermons in this church will be delivered by the Rev L P W Balch, Rector of St Bartholomew's Church, on Sunday next, December 6th.

Service to commence at half-past 7 o'clock.

December 5, 1846.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Church Depository, 20 John street, on Tuesday afternoon next, the 8th inst., at half-past 4 o'clock.

Wm. H. Bell, Sec'y.

New York, December 5, 1846.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Church Depository, No. 20 John street, on Tuesday afternoon, the 8th inst, at 5 o'clock.

D. Hubbell Hoyt, Sec'y.

New York, December 5, 1846.

College Scholarships—One scholarship in Columbia College, two in Trinity College, Hartford, and two in Geneva College, in the gift of the Society for Promoting Religion and Learning, &c, remain unfilled. They are *without stipend*, and only carry free education.

The sons of clergymen of the Church have preference, if seeking the ministry. Attachment to the Church through its sacraments a requisite.

Personal address, or (at a distance) by letter, together with certificates of scholarship and attachment to the Church, to

John McVickar,
Chairman of Education Committee,
No 8 Columbia College, N Y.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository, 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings.

Lot Jones, 77 Second Avenue.

December 5, 1846.

Calendar.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. Christmas Day.—*Proper Psalms are appointed instead of the Psalms for the day.*
26. St. Stephen the Martyr.
27. First Sunday after Christmas.—St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
3. Second Sunday after Christmas.—*The Collect, Epistle, and Gospel for the Circumcision are to be read.*
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Septuagesima Sunday.

Advertisements.

CHURCH ALMANAC, just published by the Protestant Episcopal Tract Society, containing, in addition to the usual information, an interesting statement of Facts and Events in Ecclesiastical history, for Sale at the Church Depository, 20 John Street. Price 6 1-4 cents single, $4 a hundred, $30 a thousand.
Dec. 5.

MISSES RAINSFORDS'
Boarding and Day School for Young Ladies,
No. 60 Fourth Avenue.

THE FALL TERM of this establishment will commence on the 23rd of November.—References may be made to the Right Rev. Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Ferris, Matthews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Balch, Carter, Forbes, Higbee, Price, and Southard; James B. Elliman and J. H. Hicks, Esqs.; Messrs. Stanford & Swords, and Bartlett & Welford, New York.
Dec. 5.—3t

WANTED—A woman accustomed to the care of children, to live in the country as child's nurse and seamstress. Good city references required. An English or American woman, a communicant in the Episcopal Church, preferred. Apply at No. 8 Columbia College.
Dec. 5—2t

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. XCVI.

"The Church," observes one of her truest and most faithful sons, the venerable and pious Jones of Nayland, "spends its year with Jesus Christ, and follows Him in faith through all the great works of His mediatorial office, from His advent to the sending down of the Holy Ghost on the day of Pentecost." The course of services and celebrations which gave rise to this remark is deeply interesting to the heart of pious sensibility, and richly fraught with edification. Attending her Saviour throughout His earthly pilgrimage, our spiritual mother proposes in due order its leading incidents to our devout contemplations. With each returning year she renews the hallowed course; and pointing, like the holy baptist, to the Messiah, exclaims, Behold the Lamb of God.

At this season of Advent, which she consecrates to meet preparation for the great festival that commemorates the birth of the Redeemer, viewing Him, as it were, just leaving the bosom of His Father, and entering on His errand of salvation, she takes up the prophetic call, Prepare ye the way of the Lord; make straight a highway for our God. And by a natural and easy transition, more powerfully to affect us with suitable dispositions, she directs our view also to that second advent, when the same Divine Being will come to pass final judgment on all men. When He took upon Him to deliver man, He humbled Himself to be born of a virgin; but when He comes to exercise that judicial power which the Father hath committed unto Him, He will come in state befitting so august a Judge.

This future judgment, declared by reason probable, is made by revelation certain.

When we look into the world, and survey the characters and conduct of men, what a mass of irregularity, confusion, and disorder, meets our view! We see prosperous vice ride triumphant, and virtue humbled in the dust. Often the despiser of God, His service, and His laws, hardly knows a pang, while His devout worshipper is made to feel His afflictive chastisements. Fraud and oppression are not unfrequently the very means of wealth and aggrandizement; while honesty and just dealing hardly find subsistence. Ambition drives unchecked its impetuous course, and triumphing in deeds of cruelty and slaughter, raises its votary to the height of worldly greatness. And can a wise, just, and good superintending Providence be an unconcerned Spectator of such scenes? The work of iniquity goes on, and its fruits continue to yield delights, till death interposes. And will that deprive the Ruler of the universe of ability to rectify such sad perversions and abuses? Surely no. If a God there is, He must exert the power of His justice to pursue the offender beyond the gates of death, and arrest him for a decisive trial.

How many deeds of iniquity are unobserved by mortal eyes, and their perpetrators, elated with malignant pleasure and triumph at their supposed security, pass through life unsuspected, or at least unconvicted and unpunished! Shall not God search them out, and inflict meet chastisement upon them? Will He suffer the secret machinations and purposes of iniquity, which are beyond the cognizance of human laws, to be unnoticed insults to His all-seeing providence? Or can we think that the secret piety, the retired virtues, the conscientious faithfulness, and the sacrifice of present advantage, ease, comfort, and human favor or applause, to the claims of duty, which are now requited with unjust judgment, cold neglect, or cruel animosity, will be suffered to pass forever without public manifestation of His approval and blessing in whose service these wrongs were patiently endured?

There are in all reflecting men obvious dictates of conscience, carrying into futurity the hopes of the good and the fears of the wicked, which add powerful confirmation to the conclusions of sound reason in favor of a future retribution, when the end of the divine government will be attained, and manifested in the reward of virtue and the punishment of vice.

But such reasoning, clear and persuasive as it is, as far as it goes, does not, nevertheless, reach that full measure of certainty and confidence which is essential to give the doctrine of a future judgment its full value as a practical principle. In order to this, an express revelation from Him, to whom only futurity is known, is essential. That we have, and it is clear and convincing indeed. It fully establishes the truth that there will be a judgment; and declares who will be the Judge; who will be tried; for what the trial will be instituted; the attendant solemnities of the occasion; and its momentous results.

It is appointed unto men once to die, but after this the judgment. He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained. We must all appear before the judgment seat of Christ. The hour is coming in the which all that are in the graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

Such is the testimony of God's word to the momentous fact that there will be a great day of final retribution, when the present apparent inequalities in the dispensations of Providence will be remedied, and His wisdom made clear as the light, and His just dealing as the noon-day.

And Jesus, the Mediator of the new covenant, will be the Judge. For the Father judgeth no man, but hath committed all judgment unto the Son. The same Jesus who once, meek and lowly, came as the humble Babe of Bethlehem, will then come in His glory, and all His holy angels with Him He will come with clouds, and every eye shall see Him. He who once submitted, for our sakes, to be arraigned before Pilate's unrighteous judgment seat, will then, possessed of all power in heaven and earth, summon all mankind to attend His awful tribunal. He who once heard the insulting cruel acclamations against Himself, Crucify Him, Crucify Him, will then sit enthroned in majesty severe. To Him who once bowed His head in meek resignation to the unjust sentence, Take ye Him and crucify Him, will all men then look for the decree which will fix their eternal destiny. He who is not ashamed to own humble and faithful Christians as His brethren, being Partaker of their nature; who gave Himself for them even unto death; who is touched with a feeling of their infirmities; and who is their prevailing Intercessor with the Father—will be their Judge. He for whose unspeakable love and mercy impenitent sinners are ungrateful; whose laws they fearlessly violate; and who has decreed vengeance against His enemies—will be their Judge. A ministering archangel will give the summons to this dreadful judgment. The trumpet shall sound with a peal which will rock the earth, and wake the slumbering corses, and penetrating the abysses of the great deep, will rouse all who have been buried beneath its billows. The scattered particles of matter will be rejoined in the bodies which they once composed, and these again united to the souls which were their former companions, recalled from their state of separate existence. Those that be alive and remain shall be changed, in a moment, in the twinkling of an eye; and all be caught up to meet the Lord in the air. Then will the convulsions of the world speak its approaching dissolution, and the momentous character of that great and dreadful day of the Lord. The sun shall be darkened, and the moon, thus deprived of her reflected glories, shall not give her light. The stars, forsaking their accustomed orbits, shall fall from heaven. The earth, being on fire, shall be burnt up; and the elements shall melt with fervent heat. The quick and the dead shall stand before God. But O, with what different emotions and prospects! Of some, despair and agony are portrayed on every feature. The torments of hell have already seized them; and e'en before they have been judged, they pass on themselves the dread sentence of condemnation. With fear and trembling they approach their Judge. They call on the rocks to cover them, and the hills to hide them from His presence. But neither rocks nor hills can veil them from that piercing eye whose every glance is a dagger to their souls.

Very different the state of others. Humble hope, lively confidence, and joyful anticipation, the fruits of true faith, fill their hearts. Meeting in their Judge Him whom their souls have loved, in whom they have trusted, to whom they rendered the cheerful homage of their lives, and whose mercies have filled with grateful and devoted admiration both their understandings and their affections, they long for a still closer union with Him, and even now, in sure and certain anticipation, realize the joys of the heavenly inheritance to which they are about to be admitted.

The judgment is set, and the books are opened—those books of remembrance which were written before God.

How can we contemplate this scene? With what emotions can we behold those books examined? How stand we there recorded?

What a mass do those books contain! What deeds of wickedness committed in imagined concealment! What injuries which the sufferer has carried undisclosed to the tomb! What transgressions which have left the memory unrepented, or have been carelessly glossed over by the plea of custom, or necessity, or innocent indulgence, or by the demoralizing influence of false sentiment! What long lists of duties omitted, means of grace neglected, and blessings disregarded, abused, or perverted!

Faithful too is the record in those books of their piety whose lives were spent in preparing for that dread occasion—their faith, their penitence, their alms, their prayers, their freedom from the pollutions of the world, their resistance of fashionable vices and follies, their superiority to evil principles and customs, and to sneers and reproaches, the generosity of their contributions and the disinterestedness of their sacrifices in the cause of God and of human welfare, their devout fidelity as members of the Church, their hunger and thirst after righteousness.

The judgment proceeds according to the things written in those books. Thoughts, words, and deeds are investigated. Sins of omission and commission are brought to light. According to the characters thus disclosed, an awful separation is made. The right and left hand of the Judge are occupied. Full of grace, benignity, and love, He turns to those on the right, and in accents imparting joy and gratitude unspeakable, addresses to them the blessed commendation, Well done, good and faithful servants; enter into the joy of your Lord. Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world.

Meanwhile, self-condemned, and tortured with remorse, the wicked wait their sentence. Its dread accents bring upon them, in agonizing anticipation, all the horrors of the damned. Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. Hell from beneath is open to receive them. They are plunged into the lake of fire unquenchable, whence the smoke of torment ascendeth forever and ever.

The happy subjects of the Judge's benediction are conducted to their bright inheritance, and there enter on those joys of the heavenly Jerusalem, those enrapturing services of its temple, and those ineffable delights of the immediate vision and enjoyment of Him that sitteth upon the throne and of the Lamb whence happiness is to flow to them unceasingly.

"Wherefore, beloved, seeing that ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness; looking for, and hasting unto, the coming of the day of God! Be diligent, that ye may be found of Him in peace, without spot and blameless. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Thus spake St. Peter, as he was moved by the Holy Ghost, in words of counsel and of warning which it well behoves us all to lay to heart. Long as our Lord may yet delay His coming to final judgment, He sends a preparatory summons. That comes in death. As it finds us, so will the last trump. Death's advent is often awfully sudden. It arrests and cuts short, in a moment, all the security against it which youth or health, business or pleasure, wealth or honor, may seem to raise, and dashes from the mind all the delusive thoughtlessness of it, in which these deceitful things may wrap their votaries. Reader, remember the words of the Lord Jesus, how He said, "What I say unto you, I say unto *all*, WATCH."

B. T. O.

For the Churchman.

OUR SAVIOUR'S PROPHECY

Of the Destruction of Jerusalem and of the End of the World.

NO. II.

Having noticed the prophecy and first fulfillment of those events predicted by our Saviour, which, although typical in their nature, referred more immediately to the destruction of Jerusalem; we will now consider those made in answer to the other questions, what shall be the sign of thy coming, and of the end of the world? "Immediately after the tribulation of those days," "immediately after," not an epithet of time, but of order. Those days of God's vengeance and wrath just executed upon the Jews, in the destruction of their city and in their subsequent dispersion, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." By which we may understand those various appearances among the great lights in the heavens, as signs or prognostics of the events foretold, as well as the great ruling powers of government, both in Church and State, of which they are but the symbols, and so understood in the language of prophecy. In both of which senses we are not left without our tokens, and far safer is it to be the humble believer who sees in the different phenomena of the heavens, the foretold precursors of his coming Lord, hailing them as the bright harbingers of approaching joy and deliverance, than the proud philosopher who resolves them all into the natural consequence of cause and effect, as one of the writers of the tracts for the times says, better a thousand times think Christ coming when he is not, than once not think him coming when he is, and so also of the signs of his coming. By their being darkened, when national dominion and things in policy shall be in confusion, and when the Church, like the two witnesses, shall prophecy in sack cloth, being almost totally silenced: to this St. Luke adds, distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things which are coming on the earth; if our own times do not furnish us with a fulfillment of this sign, I know not where else we shall look for it, for never, throughout the whole extent of the world's history, have the powers of heaven been so shaken or has there even been such an amount of general distress, confusion and perplexity; and that wholly unaccountable, too, from human causes. There seems an universal breaking up, of all the ancient fastnesses, whether of religion or government, infidelity making fearful and rapid strides; on all sides a reckless defection from duty, so that "judgment is turned away backward and truth fallen in the street," the sea and waves of popular commotion raging, and men's hearts failing them for fear and for looking after those things which are coming on the earth, all being pretty much agreed that we are on the eve of great events. Might not our Saviour, if now present, say to us as to them of old, "Oh, faithless and perverse generation! ye can discern the face of the sky; but ye cannot discern the signs of the times." By the stars falling from heaven, we may understand God's ministers falling into the grossest idolatry, and apostatising from the true faith, when there were but a few who did not bow the knee to Baal, and those who were found bold enough to protest against error and corruption, were most of them, like the witnesses, slain and suffered from the power of persecution, all manner of deaths and cruel indignities; yet, by so doing they scattered that seed which sprang up into an abundant harvest, and, like the witnesses, although their enemies made great rejoicing over their dead bodies, yet after a while they stood upon their feet, the spirit of God entering into them and ascended up to heaven in a cloud." So the old and new testament, God's two witnesses, after being so long in a depressed and almost buried state, kept from the common people, are at length diffused over the whole world, and constitute *the sign of the Son of man*, in the prophetic heavens, for, says our Saviour, the Gospel shall be preached in all the world for a witness unto all nations, then shall the end come," the end of the present dispensation. As the propagation of the Gospel was one of the most remarkable signs by which the disciples were to discover the immediate approach of the downfall of Jerusalem; so now the Apocalyptic angel flying in the midst of heaven, having the everlasting gospel to preach to all them that dwell on the earth, proclaims with a loud voice "fear God and give glory to him, for the hour of his judgment is come." This extraordinary diffusion of the scriptures, which has taken place in our day, (says a learned Divine,) is an operation of such extent, of such labour, of such singularity, and directed to a purpose of such matchless and holy use to man, as rises altogether beyond the rank of human and temporal influences. It is a SIGN, and, like the first preaching by the gift of tongues, attests equally the presence of a spiritual energy and the imminent coming of a great catastrophe.

In the preaching of the gospel as a witness, there is nothing implied, as is generally supposed, like the total conversion of the world, for the office of a witness it appertains as much to condemn the guilty as clear the innocent; accordingly, throughout the whole of the Gospel dispensation are the wheat and the tares represented as growing together until the harvest, which our Saviour tells us is the end of the world.

"And he shall send his angels, with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other." *Angels*, in the language of prophecy, mean *Ministers*, who with the Gospel trump, are gathering together the elect of God throughout the whole world; so we have the four angels described as holding the four winds of heaven that they do no hurt until the servants of God shall be sealed in the forehead, *sealing* being their conversion, whereby the Holy Spirit seals those that are his unto the day of redemption preparatory to the great gathering that shall take place of quick and dead, when the Son of man shall come in the clouds of heaven with power and great glory." To this verse "He shall send his angels," etc., the Greek and Latin manuscript adds, as well as St. Luke, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," which, says Calmet, favors sufficiently this explanation of the text. Let us then observe with attention the flight of this symbolical messenger sounding the Gospel trump, and speeding his way through the midst of Heaven in the spirit of universal charity, shaking eternal blessings from his wings, and for the last time sealing those that are God's, as in Jerusalem of old, setting a mark in the foreheads of those that sigh and cry for all the abominations that be done in the midst thereof, who refuse even so much as to look toward the place where is seated *the image of jealousy*, which provoketh the most High to jealousy, or to all the idols portrayed upon the wall round about, where the Ancients of Israel in the chambers of their imagery burn incense." Thick, indeed, was that cloud of incense, strange fire! which ascended up from God's Most Holy Altars to provoke him to jealousy, darkening the whole heavens of the church and bringing upon her the armies of Anti-Christ, with fire, pestilence, and the sword; and the like Jerusalem of old, was encompassed by armies, and such was the tribulation of those times that it seemed as if no flesh could be saved; but for the elect's sake, those days were shortened; God not willing to make a full end of the remnant of Israel, became to them himself a little sanctuary in all the places whither they where scattered, into which strong tower Christians fled as if for their lives, where they saw "the abomination of desolation," or according to another reading the *abominable desolator*, which agrees well with the views taken of the subject by St. Iraneus, St. Ambrose, St. Hilary and many others who think this prediction will not have its full accomplishment until the end of the world, and that in the last form of Antichrist, the man of sin, foretold by St. Paul as an infallible sign as well as the immediate precursor of the judgment, which dreadful enemy and perverter of the truth shall be destroyed by the breath of Christ's mouth and the brightness of his coming, by "the abomination of desolation," says Calmet, the prophet Daniel predicts the two desolations of Jerusalem, the one by Antiochus, Eph., the other by Titus, which two are but a figure of that which shall happen to the Church of Christ, before the end of the world. We will in another number give Jones of Nayland's view of the man of sin, falling in, as it does, in the way of our subject, being the best we have ever seen, and finish our considerations upon Christ's prophecy of the destruction of Jerusalem, and of the end of the world.

E

[To be continued.

One of the purposes for which sacraments were instituted,* was to be outward and visible signs of our entrance into covenent with God, and of renewing that covenant with him. For if covenants between man and man be made with all the formality of witnesses, of bonds and seals, and delivery in solemn and express words; if men know themselves too well to trust one another without this solemnity, it may well be expected that when God is pleased to permit them to enter into covenant with himself, he should not receive them under less obligations of caution and security for their integrity than men are wont to use among one another; since every breach of covenant with Him is infinitely more affronting and sinful than any breach of covenant with man can be. And as these outward signs serve to raise our attention, and fire our minds, and to put us in remembrance that heaven and earth, angels and men, are witnesses against us, if we prove treacherous and unfaithful in this covenant; so they are as tokens and pledges to us of God's love and favor, and give us sensible and visible assurances of that grace which is invisible and spiritual. It is not a little in the nature and temper of man to be better pleased and contented with something present and in hand, though of small value and insignificant in itself, as a token and pledge of what is made over to him, than with the greatest promises and protestations, without anything as earnest to confirm them. Now what is inward and invisible is absent as to sense, and what is future stands in need of something present to represent it to us; and therefore, God, who was pleased to bind himself by an oath, that he might be wanting in nothing which might help our infirmities and assist our faith, has been pleased for our farther comfort and trust in him, to appoint visible signs and pledges of that which is invisible, and to give such assurance to our very senses as they are capable of, that all the promises of his spiritual blessings shall as certainly be fulfilled to us, as the outward signs and pledges which he hath appointed are duly received by us. Nor are these sacraments only signs and tokens of spiritual blessings which God will confer on us; but they are appointed as means likewise and instruments of grace and salvation to us, that, as the body partakes in the moral actions of virtue or vice, so it might concur in the religious acts ordained for our sanctification; that the soul, even in this case, where it is more immediately concerned, might not be wholly independent on the body; but since both must be happy or miserable in the next world, both might be assistant in the way and means of salvation in this. In a word, that sacraments are not mere ceremonies, only to maintain order and unity in the Church of Christ, but means instituted for the conveyance of grace and spiritual benediction to well-disposed receivers, is evident from the testimony of the Scriptures, which attribute such effects to them as are the immediate issues of the graces they are set to signify, the washing away of sin by baptism, and the communion of the body and blood of Christ by the Lord's Supper.—*Stackhouse.*

* Jenkins's Reasonableness of Christianity, vol. II.

We may abuse the use of our reason as well as the liberty of our will, and may be damned for the one as well as the other. But when we set ourselves to make the best use we can of the freedom of our wills, we may and do upon that expect secret assistances. We have both the like promises, direction to the like prayers, and reason to expect the same illumination, to make us *see*, know and comprehend the truths of religion, that we have to expect that our powers shall be invariably strengthened to love and obey them. David prays that God may "open his eyes," as well as that he may "make him to go in his ways." The promises in the prophets concerning the gospel dispensation carry in them the being taught of God, as well as the being made to walk in his ways; and the "enlightening the mind, and the eyes of the mind," to know, is prayed for by St. Paul, as well as that "Christ may dwell in their hearts."—*Burnet.*

It is of vital importance that the controversalists should study this question, "What constitutes any church a true church?" Many protestants have in their zeal, without knowledge, denied the title of true church to the Church of Rome, thereby entangling themselves in difficulties. If the papacy be not a true church, how, as Calvin asked, can Antichrist sit in the temple of God? Or how, we might add, can she be charged with being the mother of harlots, if she have not some claim to be the bride? Her sin is not that she directly denies or overturns the truth of Christ, but that she makes void His truth by adopting a new creed, thus indirectly, and far more effectually, overturning the foundation of the faith. When Bishop Hall published his "Old Religion," he was assailed by many as favoring popery, because he called the Roman a true church, they not knowing, or not considering the exact meaning of the word true; nor what an advantage is given to the enemy by denying the Roman to be a church.—*Page, Editor of Burnet.*

Whoever, like the prophet Elisha's servant, beholdeth only the forces of the enemy, will be apt, like him, to cry out, "Alas, my master, how shall we do?" 2 Kings, vi. 15. But when our eyes are opened to see those "horses and chariots of fire," which are "round about us;" when we perceive the promises of the Word, and the mighty swords of the spirit, which are all on our side, we no longer fear the terrors of the temptations of flesh and blood, but find ourselves enabled to do and to suffer all things through faith in Him who strengthened us to the battle. He hath said, "I will never leave thee nor forsake thee;" so that we may boldly say, "the Lord is my helper, and I will not fear what man shall do unto me." Hebrews, xiii. 5, 6.—*Bishop Horne.*

An action is called good from the morality and nature of the action itself; so actions of justice and charity are in themselves good, whatsoever the doer of them may be; but actions are considered by God with relation to him that does them, in an other light. His principles, ends, and motives, with all the other circumstances of the action, come into this account; for unless all these be good, let the action in its own abstracted nature, be ever so good, it cannot render the doer acceptable or meritorious in the sight of God.—*Burnet.*

Of all things here below, wealth is that on which poor deluded man is chiefly tempted, even to the end of life, to place his confidence; and when riches increase, it proves a hard task for the human heart to keep its affections sufficiently detached from them. But he who by injustice acquireth the earthly mammon, justly forfeiteth the treasures of heaven; and he who is made vain and covetous by money, however honestly gotten, renders that a curse to one which was designed as a blessing to many, and drowns himself in the spring which should have watered all around him.—*Bishop Horne.*

Because, notwithstanding all that Jesus has done and continues to do for the Church, men sin yet more, and believe not for his wondrous works, but either despise the heavenly country or despair of obtaining it; therefore is the hand of God heavy upon the world, vanity and trouble wear out the life of man, and they who have passed the waters of baptism fall short of the promised rest.—*Bishop Horne.*

Advertisements.

STANFORD & SWORDS will publish next week—
1. History of the Reformation in England, by Rev. J. A. Spencer, A. M., author of "Christian Instructed in the ways of the Gospel and the Church," &c. 16mo. cloth
2. Churchman's Reasons for his Faith and Practice, by Rev. N. S. Richardson, author of "Reasons why I am a Churchman." 12mo. cloth.
3. Swords's Episcopal Pocket Almanac, containing a List of the Clergy in each Diocese; with an alphabetical list of the same; together with other statistics for 1847.
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7. Sunday School Teacher's Companion.

New Works just received by the Acadia from London.

Letters from the Archives of Zurich, published by the Parker Society,	$3 75
Bishop Nicholson on the Catechism,	1 75
Nowell's Catechism in Latin,	1 75
Prayer Book Epistles in verse, by C. V. Cox, Oxford,	1 75
Shepherds's Horae Apostolicae,	1 75
Sermons by John Turve,	1 50
Epitome Evangelica, by Dr. Bloomfield,	1 25
Maitland's Church in the Catacombs, (plates)	3 50
Bishop Andrewe's works, edit. Lib. Anglo-Cath. Theo.	3 25
L'Estrange on Divine Offices, Lib. Anglo-Cath.	3 50
Keeble's Psalter, new edition,	1 00
Fleury's Eccles. History, 6 vols. royal 8vo. Paris,	15 00
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Wilberforce's American hurch, 2d edition,	2 50

November 28.

Just Published, for September.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum.

July 11—yly

ST. MARK'S HALL,
Orange, N. J.
REV. ANTHONY TEN BROECK, A.M., Rector.

THE Third Session will begin on Monday, November 16th. Terms, $100 per session, of 22 weeks. Pupils are expected to come provided with bed, bedding, napkins, fork, spoon, &c.

Applications for further information, or for admission of pupils, may be made to the Rector. Address as above.
November 14—4t

TRINITY SCHOOL, No. 76 VARICK ST.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

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History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each	5 00
Stationary,	50
Fuel for the season,	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, D D, Edward Y. Higbee, D. D., William H Harison D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.
April 18—tf.

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

ORGANS.

THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

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Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

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Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

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Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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An immense Organ of 40 stops, 23 feet wide, 30 feet high—value $5000—for Christ Church, New Orleans.

[This will be one of the largest Organs in the United States.

Also, a large Organ for Church of the Annunsiation, New Orleans.

A ditto for an Epis. Ch. in Northern N. Y.
A ditto for an Epis. Ch. in this city.
A ditto for a Baptist Ch. in this city.
A ditto for a Public Hall in this city.
A ditto for an Epis. Ch. on Long Island.
A ditto for an Epis. Ch. in Maryland.
And also several Parlor Organs to order.

Oct. 17 GEORGE JARDINE.

BOARDING SCHOOL, SHREWSBURY, N. J.
REV. H. FINCH, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.
October 17—tf

BOARDING SCHOOL.
Terms—$100 per year.

THIS SCHOOL, situated at Canterbury, town of Cornwall, Orange county, equidistant between West Point and Newburgh, in a part of the country unsurpassed for beautiful scenery, and healthiness of climate, has been for several years in successful operation. Number of pupils limited to twenty-five. Girls of every age received—small boys not objected to.

A thorough practical education guaranteed. Music and Drawing the only extra charges. Payments quarterly in advance. Daily access by steamboats in summer, and in winter by Erie Rail-road—stages from which pass immediately by the door.

References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber streets.
November 14—6m

AN Episcopal Clergyman of much experience in the instruction of youth, living in a very healthy and pleasant situation in the immediate vicinity of this city, is desirous of taking into his family eight boys from the age of eight to 12 years, and fully and affectionately to incorporate them therein; to whom special and devoted attention would be paid as to their moral and religious, as well as to their literary education. If desirable the Modern languages would be added to the course of instruction. Two boys of the above number of the most respectable families are already engaged.

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October 24, 1846—tf.

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may 16—y

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Apply at this office.
September 12—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October.

The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,

J. G. BARTON, Rector.
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CHURCH SCHOOL, for English and Introductory Classical Education, (10, West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

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A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

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Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.
September 12—tf

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The Order of Daily Service,

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November 14—6t$

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WILLIAM ASHKETTLE.
September 5—yly

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